Fall not out by the Way:

OR, A

PERSWASION

TO A

Friendly Correſpondence

Between the

Conformiſts & *Non-Conformiſts.*

IN A

Funeral Diſcourſe

On *Gen.* 45. 24.

Occaſioned by the Deſire of Mr. *Anthony Dunwell*, in his laſt Will.

By *TIMOTHY ROGERS*, M. A.

LONDON:
Printed, for *John Dunton*, at the *Raven* in the *Poultry*, 1692.

To the Gentlemen that Contribute to the Encouragement of the *Evening Lecture* at *Crosby-ſquare*.

Gentlemen,

IT is to you that I owe the largeſt acknowledgment imaginable; for the kindneſſes that you have ſhewed me, have not only been in themſelves very Great, *but* very Singular. *It*

was a Noble and a Generous Act, so liberally as you have done, to encourage Mr. Kentish *and* Me, *and it was a Rare and Peculiar Generosity not to withdraw the Testimonies of your Love and Respect during* my Long and Doleful Sickness, *which made me for two Years incapable of being any way serviceable to you. It is impossible for me to forget so great a Favor, and equally impossible for me to express the sense I have of it.*

At the desire of Mr. Dunwell, *one of your number, I Preached on the following Subject,*

ject, and now at the request of a great many of the same number, it comes into the World: And I was the more willing that it should see the Light, because, as far as in me lies, I would help to Extinguish those Flames, which being encreased by distance and strangeness, *have long Troubled and Scorched us. It is in vain, I well know, to think that all Men will have the same Thoughts, or the same Expressions about matters of Religion; forasmuch as in their* different Souls there are different degrees *of Light; but I would*

endeavour however to perswade persons of different apprehensions to be kind and civil and genteel to one another, and this is easy to be done, and will be attended with a mighty pleasure.

Our Lecture, *as you will bear us Witness, is not a Seminary of Sedition; nothing, we dare appeal to you and our other Hearers, is Preached there, but what is* Orthodox *and* Loyal *too; nor do we there take an occasion to vent our own Passions instead of the Truths of God; nor at any time endeavour to make our Hearers have an ill Opinion of*

of our Brethren the Conformiſts, *for ſo we love to call them, and we hope they will not refuſe to give to us the* ſame Friendly Title. *We have among us all abundance of common Work to do againſt* Atheiſm and Drunkenneſs, *and the other Vices of a Corrupt Age, and againſt the World, the Devil and the Fleſh: The neceſſities of the Souls of Men are ſo many, that our* United Endeavors *will be little enough to ſupply them; and therefore we ſhould Love and Encourage and bear with one another, and ſo the* Good *of all ſides, I verily*

per-

perswade my self, will resolve to do.

In our Discourses our Auditory do not use to find matter either of just Scorn *or* Laughter, *nothing, I hope, that is Absurd or Ridiculous. A late Epitomizer of the* Works of the Learned, *is so complaisant as to call some Practical Discourses of mine, formerly Published,* Canting Sermons, *and thinks those Gentlemen, who in a late* Account of Books, *put an Abridgment of those Discourses after some Sermons of Mr.* Norris, *Acted, as if by such a method they*

they deſigned to expoſe the Diſſenters. *I will allow Mr.* Norris *to be an Ingenious and neat Writer,* his Thoughts is Cleanly, and his Language Fine; *but I think it will be no diskindneſs either to him, or Mr.* De la Croſe, *to deſire them not to dip their Pens in Gall, and to forbear Satyr when they would ſpread Truth: A little more good Nature and Civility would do neither of them any great harm. To ſay this or that is* Cant *is no Proof, 'tis Reviling without a Reaſon, and none of the Learned or Judicious will uſe* ſo ſilly

and ſo Trite a Word. I am afraid this French Writer *is of a* very little Soul, *and thinks no Senſe can be ſpoken but on his own ſide: Men of more Underſtanding than he, will allow that the* Diſſenters *know a little what belongs to Senſe and good Language too. He Ridicules the* Lives of Mr. *Hieron* and Mr. *Eliot of* New England, *thoſe* Bleſſed Divines, *as he calls them, but I wiſh he may ſit at their Feet in the other World. I would deſire this* Abridger *of Books not to be ſo* Partial; *and if he would have his Writings*

to

to be uſeful, not to cram them a-gain with **ſuch Stuff**, *for it is nauſeous to all Men of Senſe and good Breeding, to ſee perſons of ſuch a* Little Soul *talk as if they had Monopolized all the Wit and Senſe of the World in their own Brains. I have longer inſiſted upon this, becauſe I hope it may a* little Soften *ſome that are of a Moroſe and Waſpiſh Conſtitution: I wonder in what Air they have lived that are continually ſpitting out* Ulcerated Language: *I wiſh all the* **Men of Bitterneſs** *an Healthful ſtate of Soul, and then I am ſure they*

they will be calm and gentle, they will ceaſe to be Incendiaries and learn to be Peacemakers, which is a much better Office.

To you, Gentlemen, *it is that I do now publickly return my ſincere and hearty Thanks for all your Kindneſſes to me both in* Health and Sickneſs: *At your Service I am, and ſhall upon all occaſions be ready to give you the moſt* chearful *Marks of my Reſpect; may your Trades and Employments thrive better for what you give to my* Brother Kentiſh *and to me: What good is done to the*

Souls

Souls of Men by us (as we hope there is some) will turn also to your Account in that Day: I wish you may continue to be promoters of Peace and Union among all good Persons of all Perswasions, *and that you would labour in your several Stations to advance a thing so Pleasant and so Profitable: May you have always* calm Spirits, and quiet Families, *and loving People to Deal withal: May you have Comprehensive* and large Souls: *For many long Years may you Thrive and Prosper, and be useful in this World,*

and

and at last be admitted into the World above, which is the blessed place, for it is the World of Love.

So Prays,

London, *Decemb.* 12th 1691.

Gentlemen,

Your very much Obliged Servant,

T. Rogers.

The following Books have been lately Publiſhed by the Author of this Diſcourſe.

1. *Practical Diſcourſes* on Sickneſs and Recovery, in ſeveral Sermons, as they were lately Preached in a Congregation in *London*, after his Recovery from a Sickneſs of near two Years continuance.

2. *Early Religion*: Or, a Diſcourſe of the Duty and Intereſt of Youth, with ſome Advices to Parents and Aged People to Promote it in their ſeveral Capacities.

3. A Diſcourſe concerning *Trouble of Mind*, and the Diſeaſe of *Melancholy*.

All three to be Sold by *John Dunton* at the *Raven* in the *Poultrey*.

Two

ERRATA.

PAge 25. line 20. Read *Ages poſſeſſed*, p. 31. l. 21. r. *in its ſelf*, p. 71. l. 19. for *of*, r. *in*.

Two SERMONS

Preached upon the

DEATH

OF

Mr. Anthony Dunwell.

GEN. xlv. 24.

See that ye fall not out by the way.

IT is not unknown to ſeveral here, That this Evening is ſolemn to us upon more Accounts than one; not only as 'tis the Evening of the Lord's Day, and the uſual Time of our Lecture here, but alſo as the Providence of God hath given us a peculiar Occaſion

to remember a Departed Friend, by whoſe Appointment and Deſire, before he dyed, I am now come to Preach a *Funeral Sermon* for him. It is the ſame Perſon for whom, when I was laſt here, we prayed, as being then in the painful Agonies of Death; and the next Morning God was pleaſed to let him Dye. He had for ſeveral Months, by a Lingring Waſting Diſeaſe, found the Truth of that in *Job.* 14. 1. *That man that is born of a Woman is full of Trouble*: and now his going hence has alſo given us the Proof of the next Verſe, how, *he cometh forth like a flower, and is cut down: He fleeth alſo as a ſhadow, and continueth not.* This Flower, on which a little while ago we looked with Delight, is now blaſted with the Stroak of Death, and we ſhall not behold its Greenneſs and Freſhneſs in this World any more: Though we hope it is tranſplanted to flouriſh in a better Place.

This Friend, whoſe Funeral we now celebrate, was a conſtant Hearer in this Place, a generous Encourager of this Lecture; to my Brother *Kentiſh* and to

me

me he was a Cordial and ſincere Friend; but alas, he is gone: His Death is indeed our Loſs, but we hope it was his Gain. He is gone, whoſe Friendſhip was ſo pleaſant and ſo neceſſary to us: He that delighted in the Activity of his ſerviceableneſs to God and us, is now at reſt in the ſilent Grave; there we hope he *ſleeps in the Lord*; there we muſt leave his Duſt, and thither will *his Works follow him*. He uſed to be a conſtant Attender on this Lecture, as he was always more than a Well-wiſher to it; and I could heartily deſire that thoſe other Young People, to whom we are beholden for their Kindneſs, would be equally Serious, and if it conſiſted with the Order of their Families, as diligent Attenders; there are ſome indeed that are ſo, and if they were all ſuch, we hope they would not loſe their Time: We would willingly have them to receive ſome Benefit by our poor Pains, and to taſte of the Fruit of thoſe Studies which their Liberalities have Promoted and Encouraged. If it had ſo pleaſed God, I had rather have

come hither to have preached a Sermon of Thankfulneſs, for the Recovery of our Friend, than a Funeral Sermon: I know it would have been pleaſant to us, and to all his Relations, to have joyned together on ſuch a chearful occaſion; and our Praiſes then would have been as many as are now our Sighs and Tears: To theſe *Mourners* I am ſure the Garments of Praiſe would have been much more delightful than theſe of Heavineſs: But what ſhall we ſay, the Will of God is Done, and let us humbly and quietly acquieſce therein, for he alone knows when it is the moſt proper Seaſon for us all to dye: Our Acquaintance are going into the next World, one after another, and in a little while we ſhall alſo be gone, and our Places know us no more. To thoſe that are Departed we muſt go, they will not return to us; though our Duty under the Stroaks of God, and the Loſs of our Friends obliges us to be ſenſible of his Warnings, and of our own Frailty; yet it alſo does engage us not to Repine or Murmur at his Providence. Our Eyes may juſtly

weep

weep when we ſee the Graves of our Holy Friends; but they ought not ſo to weep, as to hinder our View of their certain and approaching Reſurrection, when their now vile and conſuming Bodies ſhall be like *the glorious Body of our Lord.*

I believe you will think this a very ſtrange Place of Scripture, on ſuch a ſad occaſion as this; I believe, had I been left to my Liberty, I ſhould not have choſen it; but it was bequeathed to me in the *Laſt Will and Teſtament* of our deceaſed Friend Mr. *Anthony Dunwel*, and I do now underſtand, That it was that which he had fixed upon ſeveral Years ago: Men never put any thing in their Wills of this nature, but what they moſt firmly deſire to have done. It may be a great Comfort to his Friends and Acquaintance, that he not only retained a quiet and peaceable Spirit to his Dying Day, but that he was willing to have Peace and Quietneſs flouriſh in the World and in the Church, when he was Dead and Gone; a Temper not like to thoſe ſelfiſh and narrow-Soul

People, that ſo they may Live and Dye at Eaſe, care not if all the World be in Flames and Wars, and Confuſions afterwards, as he ſaid, *Me pereunte ruat Mundus.* Our peaceable Friend was in this Like to our Bleſſed Saviour, who as he choſe to be manifeſted when the Temple of *Janus* was ſhut at *Rome*, and all the World was in a profound Peace, and being himſelf the Prince of Peace; and his Reign full of Pity, he endeavoured to Reconcile God and Man, and the Sons of Men to one another. So, a little before his Death, diſcourſing with his Diſciples, Peace was the great Legacy that he bequeathed to them, *Joh.* xiv. 27. *Peace I leave with you*; *my Peace I give unto you*: And it is like, our Deceaſed Friend had this in his Eye when he left this Text; which is indeed a moſt pleaſant Text, though the Occaſion on which I am to inſiſt upon it be ſad and mournful, and I will apply my ſelf to the handling of it, when I have done that Juſtice to *the Relations and Friends of the Deceaſed*, as to ſay, That I never heard of any falling out among

among them; nor is there, I fully believe, any Disagreement, but a cordial and sincere Love, as there ought to be: Nor do I believe that he intended them, when his Thoughts fixed upon this Subject; but only from what I apprehend, he was greatly desirous that there should be Love, and Friendship, and Union, and Peace among all Good People, of whatsoever Profession and Denomination, *whether Conformists or Nonconformists*; and in this Sense, and with Relation to this, that I shall now explain this good Advice, *See that ye fall not out by the Way.*

This History of *Joseph* contains a series of admirable Transactions, and is a great instance of the Mysteriousness and Wisdom of the Divine Providence, that by Ways, to Appearance very unlikely and undiscerned at first by Mortal Men, does certainly bring about his own Designs, and that Curious Succession and Period of Things, which was first laid in his own Decree. The Malice and Envy of *Joseph*'s Brethen was the Means of his Advancement; their Selling of

him preſerved their own Lives: It was a Cruel Lye that they told his Father *Jacob*, when they ſaid, *Joſeph* was torn to pieces, and ſhewed the Coat of his Son, his deareſt Son *Joſeph*, all beſmeared with Blood; What Hearts had they that could thus torment a poor Old Man, and their own Father too? and what Sorrow pierced his Heart, when he thought he had taken of him an everlaſting Farewel, and ſhould ſee the promiſing and hopeful Youth no more for ever? See *Gen.* 37. 33, 34. he ſaid, *It is my Son's Coat, an evil beaſt hath devoured him*; Joſeph *is without doubt rent in pieces. And* Jacob *rent his Cloaths, and put Sackcloth on his loins, and mourned for his ſon many days.* I wonder at *Joſeph*, that he ſhould never ſend Word to his Father that he was alive; or that when he had now ſo fair an Opportunity he ſhould ſo long neglect to give him the Tidings of his Welfare, for he might juſtly think it would wipe away all the Tears of his Mourning Father, as it did extremely revive him afterwards; when he heard that *Joſeph* was alive, the good

old

old Patriarch was then content to Dye: *Gen.* 45. 48. Iſrael *ſaid, it is enough,* Joſeph my Son is yet *alive: I will go and* ſee him *before I dye.* I moſt of all wonder that he ſhould urge his Brethren to bring from their Father his only remaining Comfort, their younger Brother; the very Motion of which was ſo formidable to his Cruel Brothers, and they knew it would be ſo ſad News at home, that it immediately awakened their Conſciences for the Crime that they had committed againſt him a great while ago, *Gen.* 42. 21. And *Joſeph* hearing their Mutual Accuſations, was much affected with them, and was forced to turn about and Weep, ver. 24. They brought the ſad News Home, and you hear the Language of *Jacob*'s Sorrows, ver. 36. *he ſaid unto them, Me ye have bereaved of my Children:* Joſeph *is not, and* Simeon *is not, and ye will take* Benjamin *away, all theſe things are againſt me.* The poor Man thought all this was to load him with a greater Heap of Miſeries, when it was the way to make him Happy. Good People are apt to think, when

when many Croſſes meet together, that they are abſolutely ruined; but the Potions that are very bitter, promote their Health; and what they loſe in the Creatures, God is pleaſed to make up with his own Love, or to reſtore them Mercies of the ſame kind with thoſe of which they are now bereaved. This was a ſevere Propoſal to *Jacob*, and as one ſays, (*Cereziers. Joſeph. or the Divine Providence*, p. 109.) he may be ſuppoſed to cry after this manner; *Will you bury me alive? Suffer me to Live, may be you intend to ſee me languiſh the reſt of my Days! I have one only Son, that Conſolates the Loſs of* Joſeph, *and of his poor Mother, and muſt I loſe him! O my God, how happy had my Condition been, to have had no Children, or to have had ſome more proſperous! I had then had but my Miſeries to bewail; whereas now I ſee my ſelf obliged to take the beſt part of thoſe that inflict them:* Joſeph *hath ſatisfyed the Cruel Hunger of a Savage Beaſt; and his Brother, to appeaſe ours, muſt be expoſed to the Deſire of a Barbarian, who perchance may take Pleaſure to torment me in the Perſon*

Perſon of Benjamin. *What know I if he obliged not all my Children to preſent themſelves to him, to involve them under one and the ſame Ruin, and to blot out the Name of* Iſrael *from the Earth?* In the 43 Chapter you behold, That this *Joſeph*, that had carried it ſo politickly toward them for a long Time, does at length begin to melt, v. 29. his Pity and his Joy made him ſcarce able to refrain before them; and apart, he wept very plentifully. And after ſome few ſtrange intervening Paſſages, in this 45th Chapter, at laſt dawned, after all this Night of Myſteries, the bright and pleaſant Day; he could not refrain himſelf, nay he wept aloud: He ſaid unto them, v. 3. *I am* Joſeph; *doth my Father yet live? and his brethren could not anſwer, for they were troubled at his preſence.* And in v. 4. he ſaid again, *I am* Joſeph *your brother whom ye ſold into* Egypt. Well they might be aſtoniſhed and afraid, when they knew it was the very *Joſeph* that they envied, and that they ſold: He comforts them againſt exceſſive Grief, telling them, They deſigned Ill, but

but God had a very gracious Deſign in ſuffering all this to come to paſs, and very humbly owns, that *God* ſent him into *Egypt*, v. 8. Then it was he deſired them to acquaint his Father with all his Glory: And becauſe it was a very ſurpriſing thing to them, ſo great that they could ſcarcely believe it, he is forced to ſay, v. 12. *Behold your eyes ſee, and the eyes of my brother* Benjamin, *that it is my mouth that ſpeaketh to you.* And v. 14. *He fell upon his brother* Benjamin's *neck and wept*; *and* Benjamin *wept upon his Neck*; their very Souls melted over one another, there were between them the deareſt Tranſports of Love and Joy; there was an Extaſie, or a pleaſant Contact of two Souls runing each into other: He gives them Waggons to bring down to *Egypt* the reſt of the Family; aſſures them they ſhould have the Fat, and the beſt of the Land; and that they needed not to regard their Stuff, *i. e.* to bring their Mean or Ordinary Goods along with them; for all that was Delicate, and Rich, and Pleaſant, was to be theirs.

And

And v. 24. he ſent his Brethren away, and they departed, and he ſaid unto them, *See that ye fall not out by the way.*

The Propoſition that I intend to inſiſt upon from theſe Words, ſuitably to the Meaning of our Friend, is this,

That all good People, of all Perſwaſions, *ought to agree together.*

I hope my Work at this Time will be to be a *Peace maker*; and ſuch a Subject, as this of Union, and Love, and Mutual Concord, is of all others moſt delightful to *me*, and I pray God it may be Profitable to us all. I will endeavour to Reconcile all Chriſtians, but I will Reflect upon none that I judge to be truly ſo; I come not to ſhoot Arrows, but to bring Balſom; not to open Wounds, but, as far as I can, to cloſe them up; and may that bleſſed Providence, that has at this Time called me to ſo excellent a Task, aſſiſt me in it; and if any Perſons came hither Wolves or Tygers, may they go Lambs away;

if

if any came hither with Revenge and Paſſion, and Hatred or Prejudices againſt any good People, may they never, for the Time to come, entertain ſuch a Savage and Brutal Diſpoſition.

I. *Good People ſhould not Fall out by the Way or Diſagree, becauſe they have all the ſame Father*, and he is the *God of Peace.*: It is uncomely for Children, that have a Father, who ſincerely loves them all, to wrangle and contend with one another: It is unſuitable to their Relation, and reproachful to the Family. 'Tis unnatural for Brethren to fight with one another, *Gen.* 13. 8. *And* Abraham *ſaid unto* Lot, *Let there be no ſtrife, I pray thee, between me and thee*, &c. *for we are Brethren.* All Mankind ought to agree together, as having a Participation of the ſame Human Nature; they are all Brethren in a larger Senſe, and Sons of the ſame Father *Adam.* Much more ought they ſo to do, who are deſcended from above, the Place of Love and Peace; that are not only of the ſame Nation, but of the ſame Church, that

is,

is, *the Church of Chriſt*; for you ſhall find me, through this whole Diſcourſe, not to confine my ſelf to this or that Party, but to take in all whom I believe to be ſincerely good.

II. *Good People, of all Denominations, ſhould now agree together, becauſe they have been in Common Danger.* *Joſeph*'s Brethren had like to have ſtarved together, and therefore their Plenty ſhould not make them diſagree. We in this Nation have not felt ſuch a Famine as they did, but we have ſeen heretofore Dangers that threatned us with a Worſe, even a Famine of Hearing the Words of the Lord; and if the *Papiſts* had proſpered in their Plots, Plots that were levelled both againſt *the Church of* England *and Diſſenters*, we had all by this Time been in Common Darkneſs, deſtitute of all Light but that of Fire and Faggot, and then the good of all ſides muſt have agreed to Burn together, though they did not live very quietly together; the Stake would have united thoſe, whom the *Pulpit or the Preſs* could not: They would have ſwallowed us up all; and

ſhall

ſhall we not learn ſo much Wiſdom as not to quarrel with one another, which is Sport to them and a Miſchief to us? The World, the Debauch'd, the Wicked Part of Men hate all good People on every ſide, and therefore they ſhould not Hate nor Fall out with one another, remembring how they had like to have periſhed all together, *Gen.* 13. 7.

III. *Good People ſhould not quarrel with one another, nor be injurious,* when God has forgiven them all: For *Joſeph's* Brethren to Fall out by the Way, when they were ſo lately pardoned after an heinous and aggravated Crime would have been a very ſhameful thing, and would have made all their future Sin more ſinful: Have not we provoked God more than any of our Friends or Neighbours can provoke us? He forgives us all thouſandsof Sins, and alas we can hardly put up one Injury. It is unbecoming for us now to quarrel, when God is willing to be at Peace with us all, after innumerable Tranſgreſſions which we have been guilty of. That Man that is of a Wrangling Contentious Humor, is either

either yet in Sin, or has obtained a Pardon for it; if he have his Guilt and Filth upon him, he has much more neceſſary Work to do, even to ſearch his Heart and abhor himſelf, and to dwell at Home, inſtead of medling with other Perſons; and if God hath forgiven him, he has very low Thoughts of that Grace, which all the Saints wonder at, when he cannot eaſily forgive his Neighbours Wrongs: Take this for a certain Truth, That *the ſtrongeſt and the beſt Chriſtians are moſt Mild and Gentle*; they are weak and Children in Underſtanding that are Paſſionate and Waſpiſh, and Boiſterous and Fretful, for ſo far they are *Carnal, and walk as Men*: And 'tis directly contrary to the Apoſtle's Exhortation, *Eph.* 4. 31, 32. *Let all bitterneſs and Wrath, and Anger, and Clamour, and Evil-ſpeaking, be put away from you, with all Malice; and be ye kind one to another, forgiving one another even as God for Chriſt's ſake hath forgiven you.*

If God were not more tender to us all than we are to one another, alas! who could then be ſaved?

IV. *No Good People ſhould fall out by the Way, becauſe they are all Travelling to the ſame bleſſed Home*; they are Strangers and Pilgrims here on Earth, and ſhould as Foreigners and Countrymen that meet in ſome diſtant Land, embrace and be glad to ſee one another. Travellers of ſeveral Nations, *German*, *Engliſh*, *Scotch* or *French*, will agree and be civil to one another upon the Road, how different ſoever their Opinions and Conſtitutions are. We are all travelling to the Land of *Canaan*, and hope all to meet in the ſame Place; and therefore it is highly unſuitable for us to *Fall out by the Way*. Nor will our common Father be pleaſed with us, when we diſagree; we have all the ſame Rule and the ſame Guide, the ſame Leader and the ſame Proſpect of Reward; and therefore we ſhould go Hand in Hand, and hearten and quicken, and encourage one another.

V. *Our common Enemies agree together*; *the Devil*, *the World*, *and the Fleſh*, will oppoſe to us their united Srength; our Diviſions do raiſe their Courage, but our

our hearty Love will defeat all their Stratagems. Our Adverſaries ſow the Seeds of Diſcord, but our Buſineſs is to prevent their after-growth, and not to let the Tares ſpring up, whilſt we are aſleep. Quarrelling among Chriſtians is as fooliſh as if a *Caravan of Merchants*, that travel through the Deſerts, ſhould all fall upon one another, and let the Wild *Arabians*, in the mean while, make a Prey of their Common Stock. Let not the *Iſraelites* ſharpen their Swords againſt one another, whilſt the *Philiſtines* deſign the Ruin of them all.

VI. *Not to fall out by the Way, will make the Way leſs Tedious and more Pleaſant.* 'Tis ſo troubleſome a thing to be always Quarrelling and Contending, that I wonder Men will not be ſo wiſe as to *love their own Quiet.* They are of a very hot Conſtitution whoſe Element is Fire, and who cannot live but in the midſt of Flames. Perſons that are always Fighting, cannot Travel very faſt, it retards their Progreſs, and makes them advance very ſlowly to their Home. In the ordinary Affairs of Life,

Wrangling hinders all Diſpatch, and no buſineſs is rightly done till Mens Thoughts are cool and Sober. Paſſionate People uſually make a great Noiſe and Buſtle, but they do but little Work; a Ship does not ſail ſo directly and quickly to the Port, in the midſt of Storms, as ſhe does in the more quiet and fairer Calm. *Solomon* very wiſely ſays, *Prov.* 21. 9. *It is better to dwell in the corner of the houſe top, than with a brawling woman in a wide houſe*, becauſe the Violence of her Voice will diſturb him in every Place, and effectually with her Clamors hinder all his Buſineſs. 'Tis much better to live in a ſmoaky Cottage, with one of a meek and quiet Spirit, than to live in a Palace with a Scold; the Thunder and the Lightning are not more diſturbing and frightful than ſuch a Womans Tongue: But now, to live with Holy, Silent, Agreeing People, makes a Man's Houſe his Delight, and his Hours with ſuch happy Society ſlide away with Pleaſure. When they all think and ſpeak the ſame Things, and when their Deſigns and Intereſts, and Hopes

are

are the ſame. Love makes every thing ſweet and eaſie; it makes us yielding and compaſſionate; it makes us prone to Civilities and Kindneſſes, and to all the good Offices we can for others; it makes us to give them good Advice to raiſe them up when they fall, and when they wander to bring them into the right way again. Men that love Contention are uſually ſcorched and pained with the Fires of their own kindling; and 'tis very fit it ſhould be ſo. 'Tis a moſt grievous tireſome thing to a Man of a Quiet Soul, to ſee others always in a Ferment and Vexation, and Wounding themſelves, when they have none to Reproach; and Poyſoning themſelves with Fury and Paſſion, when they have not fit Objects whereon to ſpend their Venom.

VII. *Good People ought not to fall out by the Way, becauſe this will promote their common Strength and Safety.* The Church united is as *an Army with Banners*; her joynt Prayers and Praiſes are formidable to her Enemies: But when ſhe is divided ſhe is liable to be Attacqued

and moleſted on every ſide. 'Tis among Chriſtians, as ſome obſerve, it was among the *Roman Armies*, ſo long as they were well united, that their Commanders held a perfect Underſtanding among themſelves, and their Soldiers were kept in a true Obedience to their Orders, other Nations endeavoured to procure their Friendſhip with great eagerneſs; they eſteemed it a Glory to enter into Alliance with this People: But ſo ſoon as they diſunited among themſelves, other States deſpiſed their Alliance, and took up Arms againſt them. Whilſt Brethren fall not out by the way, they can aſſiſt and help one another in a common Danger; they can adviſe and warn, and pray for one another; but when they are divided, that Diviſion, like a preternatural hectical Heat in the Body, makes the Spirits more feeble, and cauſes all its Strength and Beauty to decay. All Societies of Men are both more Illuſtrious and Powerful when they are linked together in a common Bond of Love: But our Saviour has told us, *Matt.* 12. 25. *Every Kingdom*

dom divided againſt it ſelf is brought to deſolation: And every City or Houſe divided againſt it ſelf ſhall not ſtand. It is therefore the Policy of the Devil, and of Wicked Men, to render good Chriſtians odious to one another, and to engage them in Wranglings and Diſputes, and Quarrels that ſo the Glory of Religion may not be diſcerned when 'tis covered with ſo black a Veil. The whole Courſe of Nature ſubſiſts by the common Union of all its Parts. The Heavens above us, as one obſerves, have for many Ages rouled about with an admirable Concord. The Spheres, in the midſt of many Motions, do not diſturb nor hinder one another; the Stars, both the Wandring and Fixt, conſpire to promote the Good and Perfection of the Univerſe: The Elements ſweetly communicate among themſelves the Qualities they receive from Heaven: The Air gives to the Earth of its Light, its Winds and its Rains: The Sea gives to the Air of its Vapors and Exalations, and both together give to Plants and

Daillee Quinze Sermons, p. 129.

Living Creatures what is neceſſary for their Nouriſhment and Refreſhment: So the Seaſons of the Year give Place to one another, the Winter to the Spring, and the Spring to the Summer, and the Summer to Autumn, and that to Winter again; and ſo there is a perpetual following of Day and Night, of Light and Darkneſs, of Calm and Storm, of Hot and Cold, of Rain and Shine; In this pleaſant Commerce of the ſeveral Parts of the World does conſiſt its Strength and Beauty; and if it were Interrupted, there would be nothing but Confuſion and Deformity. Union and Agreement is, as he calls it elſwhere, the Soul of the Univerſe, the Ornament of Heaven and Earth, the Life and the Joy of both Worlds.

VIII. *Falling out by the Way, deſtroys the Power of Religion.* It is not much Talking, but a lively Practice of our known Duties, that is the beſt Evidence of our being Chriſtians indeed. If we diſputed leſs and prayed more, if we could but Love and not Quarrel, we ſhould be far better Men: Wrangling may

may fill our Heads with Notions, but never will enrich our Hearts with Grace; it may enlarge our Knowledge but not promote our Holineſs: It takes up that Warmth and Zeal, and Time and Strength which ſhould be ſpent about our own Salvation, and the Good of others; for a Man that is heated with Paſſion is not fit for Duty; it is not ſuitable to one ſcorched with ſuch a profane Flame, to addreſs himſelf to the God of Peace. This *Falling out by the Way* breeds Pride and Envy, and Self-conceit, inſtead of Self-denial and Humility, and Love, and many other ſuch excellent and amiable Graces. A Polite Writer has well obſerved, That, that Peſtilential Spirit of Diviſion, that Heat of Diſputation, which has for ſo many poſſeſſed Ages and waſted the Catholick Church, and by an unhappy kind of Magick transformed the Zeal of Chriſtian Practice into an Itch of Unchriſtian Diſpute, made the Queſtions about our Creed more numerous than the Letters of it, and by this the Serpent, got into the Paradiſe of Chriſt.

1 Pet. 3. 7.

Chriſt. *Cauſes of the decay of Chriſtian Piety*, p 247.

IX. *To live in Union and Concord and Friendſhip, is the State of Heaven:* For that is a calm and quiet State, as well as Pure and Holy. There is the God of Peace; there the Angels and bleſſed Spirits live in perfect Concord with one another; there is no jarring in their mutual Praiſes and Hallelujahs; there are no Axes or Hammers to be heard in that Eternal Temple; that Land is full of the moſt chearful Light and Peace; and we ſhould be ambitious while we are below, to be like them above; for as one has well expreſt it,

All we know of what they do above,
Is that they Praiſe and that they Love.

Do but ſuppoſe a Family, where every part of it is agreed, no bitter Words, no Striſe, but a pleaſant ſincere good Will to one another, and every thing is done in Love; and there they live as if they were in Heaven. Suppoſe the People of

of *London* were all agreed, and had all one common Intereſt, and all ſtudyed and contrived to lay aſide their Quarrels and Contentions, and Names and Reproaches, and loved as Friends and Neighbours, and Fellow-Citizens; not injuring, not reviling, not undermineing one another: Oh what a bleſſed Place would this be, it would be like the New *Jeruſalem!* If all this Nation were agreed, if all the Churches and Kingdoms of the World, did but live in Peace and Friendſhip with one another, oh what an Heaven on Earth might we then ſee! And why ſhould not all endeavour in their ſeveral Stations that it may be ſo? All good People hope to meet above, and why ſhould they fall out by the Way as they are going thither? All their Enmities will ceaſe there, and why ſhould they not now be Friends? Why ſhould they that hope to live in one and the ſame Glory, now revile or reflect upon one another? All their differences will be compoſed when they arrive there, and why ſhould they now differ? There *Luther* and

and *Calvin*, and Dr. *Owen* and Mr. *Baxter*, will be of all one Mind, there will be no Misunderstanding of one another there. Now to live in Strife and Bitterness and Wrath is a sad resemblance of Hell, for that is a place of universal and perpetual Discontent and Rage; there is no Peace nor Quiet there for ever; there the guilty condemned Souls, are always accusing and upbraiding and cursing one another; there they rage against God, against themselves, and against all the Instruments of their Ruin and Calamity.

Inf. 1. *How unsuitable is it for any under the name of Christian to persecute others, or to force them to be of their Mind!* 'Tis Barbarous and Inhuman and Antichristian, to use violence in the Matters of Religion, it is not civil nor like Men so to do: How unreasonable would it appear to be, if you met with such upon the Road, that are resolved to Beat and Rob and Plunder, all that would not say as they say, nor travail their Pace? It would also be an unjust Method, a thing that would carry

ry with it a brand of Eternal Shame, for any Men to injure their Brethren in their Goods, or Lives, or Eſtates, meerly for matters of Opinion, which are Innocent and Harmleſs, and no ways dangerous to the Civil Government. To perſuade gently and with mildneſs is the way to convince a Man if he be erroneous, but Fines and Impriſonments, and harſh Uſage and bad Language, will never make any Mortal think that ſuch as uſe them are in the right way; 'tis a poor Cauſe that is forced to ſerve it ſelf of ſuch inhuman and ſorry Methods; to force Men to believe, is a *French way* indeed, but never was nor never will be Apoſtolical: It ſavours of Hell to be violent and cruel, and our Saviour never intended that Men ſhould be *Dragooned* into Religion, but by all the mild and gentle ways in the World, be perſwaded to receive it. A *Perſecuting Spirit* wherever it is, is a piece of Popery: 'Tis the proper Character of the Romiſh Church to be fierce and bloody; their Scarlet is dyed with the Blood of the Saints of God. I have

learn-

learned (ſays the famous Mr. *Chillingworth, that great Ornament and Defender of the Proteſtants*) from the Ancient Fathers, that nothing is more againſt Religion, than to force Religion: And of St. *Paul, The Weapons of the Chriſtian Warfare are not Carnal.* And great reaſon, for Human Violence may make Men counterfeit, but cannot make them believe; and is therefore fit for nothing but to be breed Form without, and Atheiſm within: Beſides, what will follow from this Method but the preſervation peradventure of Unity, but peradventure only of Uniformity in particular States and Churches; but the Immortalizing the greater and more lamentable diviſions of *Chriſtendom*, and the World? And therefore what can follow from it, but perhaps in the judgment of Carnal Policy, the temporal Benefit and Tranquility of temporal States and Kingdoms, but the infinite prejudice, if not the deſolation of the Kingdom of Chriſt? *Chillingworth*'s Religion of Proteſtants, *Sect. I. Ch. V. p.* 228. *Ed.* 5.

Inf. 2.

Inf. 2. *How Beautiful are the feet of them that Preach the Goſpel of Peace,* Rom. 10. 15. They deſerve a free and chearful Entertainment that Preach this Goſpel of Peace in a *peaceable and quiet* manner, when they do not mingle their own Paſſions with the Truths of God, and carry that Heat and Bitterneſs into the Sanctuary, which would be diſallowed about any common things. The Miniſters of Chriſt are honourable, both with reſpect to their Character, and the Meſſage that they are charged withal, that is, to perſuade Men to be reconciled to God, and then to one another; and they have this further advantage too, that they may as they ought frequently inſtil into the Minds of their Hearers, the neceſſity of Peace and Quietneſs and Friendſhip, and how amiable it is ſelf, and how acceptable to God ſuch a Temper is. It is the work of a Miniſter to be *an Healer of Breaches,* to reſolve the Doubtful, and to compoſe Quarrels as ſoon as ever they begin to riſe; as well knowing that no Churches ever thrive, where Love

Love and Brotherly Kindneſs do not abound. But they are very unhappy Men who are never pleaſed but with Invective, who firſt kindle Fires in their own Breaſts, and chafe their own Spirits with eager and ſevere Thoughts of thoſe whom they account their Enemies, and then warm their Sermons with this Terreſtrial culinary Fire; and ſo I call it, becauſe that Heat and that Light which comes from Heaven, is pure and peaceable, and ſoft and gentle; that Doctrin will certainly produce the beſt effect which drops as the Due, its mild Influences will both profit and Delight. A Miniſter of all Men in the World, ſhould be Meek and Compaſſionate and Loving to his People, for he is an Ambaſſadour from the Prince of Peace: His Sermons, his Viſits, his Inſtructions, his every Action ſhould tend to promote this; and upon all occaſions to ſhew the evil of Cenſuring and Reviling and Backbiting, and a thouſand other too common Sins, that have very much of the Image of the Devil in them, as they are Spiri-

tual

tual Wickedneſſes, and they are always highly diſgraceful to Religion. Woful were thoſe times, and unſuitable to their character were thoſe Men, that would turn their Sermons into ſo many Satyrs and Alarms, their Pulpits into Drums, and their Congregations into a Field of Battle: Unhappy were the times, when the Preacher was moſt *hummed* when he was moſt full of *Railery*, and that was thought the beſt and moſt witty Sermon that was the moſt ſharp: Such Perſons ſpoke not as if their Tongues were touched with a Coal from the Altar, but as if they had been ſcorched with Fire from below. God forgive thoſe Men that ſought by all manner of Reviling Speeches, to render their Brethren odious to the Magiſtrates and the common People, and as far as they could, to exaſperate both againſt them; and may a peculiar Bleſſing be on their Heads, who are now *of the higheſt Rank in the Church*, and who were then, to their Immortal Honour be it ſpoken, *Men of great Calmneſs, Temper* and *Moderation*;

of ſuch no Church will ever have cauſe to be aſhamed, though ſhe may bluſh for thoſe who were then *Sons of Coal*, and who increaſed the Flames they ſhould have quenched. Above all things a Miniſter muſt be apt to forgive private Injuries, and not to quarrel with his Hearers for ſmall matters nor on every ſlight occaſion; for this will unavoidably prejudice them againſt his Doctrin, and render it altogether unſucceſsful: And if they be of my mind, they'll not care to hear a paſſionate and froward Man; for I think, he has nothing in him attractive, whoſe greateſt Gift lyes in railing at others, and who by that provocation are frequently tempted to rail at him again; and *thus they fall out by the Way*, when they might with great eaſe Travel lovingly together.

Inf. 3. *See hence the woful Effects of Adam's Fall*: This occaſioned all the Diſorders that are both in the great and little World, all the Storms and Hurricans, and Tempeſts and Inundations, and Miſeries that break the Peace of the Crea-

Creation, and all thoſe unbecoming violent Paſſions, that are in the minds of Men; who are now like the Beaſts that periſh, and as ſo many Wolves and Lyons to one another. Surely nothing of this would have ever hapned, had not our firſt Parents taſted of the forbidden Fruit. By Tranſgreſſing the Command of God, the Harmony of the lower World was greatly ſpoiled, and Confuſion, and War, and Bloodſhed, came inſtead of Peace and Love, from that time to this; theſe two happy Gueſts have been Strangers to the Sons of Men. To be Paſſionate and Revengful and Quarrelſome, is to have the old Man in his Strength; but to be Meek, and Humble, and Lowly and Forgiving, is to be conformable to the ſecond *Adam*, 'tis to ſhine with his Image, who came to repair the breaches of the Fall; therefore, ſays the Apoſtle, *Col.* 3. 7, 8. *Now you alſo put off all theſe, Anger, Wrath, Malice*, &c.

Inf. 4. The great Patience of God that ſo bears with all his Children, when they fall out by the way, and cannot

bear with one another; it is their Weakneſs, their Folly, and their Sin ſo to do; but for *his own ſake*, though he is ſorely diſpleaſed at it, yet he lets not all his Anger burſt out upon them: Would it not move even a mild and gentle Father, to ſee his Children always quarrelling, when he provides for them all? Their Strife and Bitterneſs does vex his Soul, but he remembers they are his Children ſtill; and they are but Children; and he knows when they have grown to riper and wiſer years, even for their own eaſe they will be more quiet. Alas! they are *Children in Underſtanding*, that are Peeviſh and Fretful and ſoon Angry; and when their Minds are more Enlightned, they will by degrees be like their Heavenly Father, who is Merciful and Kind *and ſlow to Wrath*, Pſal. 103. 8, 9. It ſhould fill us with wonder to conſider how gracious, how compaſſionate, and how good our God is to us all, when we are many times full of Bitterneſs and Venom againſt one another.

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The next Thing is to enquire whence it is that good People and Brethren are apt to fall out by the way: The cauſes of it are ſuch as theſe,

1. It ariſes from their Luſts and the remaining Corruption of their Nature, *Jam.* 4. 9. All the Commotions that diſturb the Peace of the World or of the Church, have their Original from the inward depraved Habits of the Souls of Men: None are ſatisfied with their own Stations, ſome ſeek to climb higher than they are, and ſo juſtle and quarrel with all that oppoſe their Ambitious deſigns; ſome have an inward grudging at the Reputation and Greatneſs and Serviceableneſs of others, and their envy kindles a Rage within their Breaſts, which may be ſtifled by prudent Conſiderations for a while; but it is ſo tormenting, that it vents it ſelf either in Reproaches or Oppoſition, or Contempt of others, *Gal.* 5. 26. And Covetouſneſs, and an immoderate Deſire of Wealth, is the occaſion of many fold Contentions; and indeed it is for Mony or Dominion, or ſome ſuch al-

luring Bait, that the greateſt part of the World quarrel with one another; or ſome Intereſt they have, that is the Idol of their Hearts, which they love, and which they are afraid they muſt part withal, if they ſhould agree. Too many Men, in the Matters of Religion conſult more their Temporal Advantage than God's Glory; and it has been often obſerved by Learned Men, That Avarice and Ambition, a Spirit of Contention, a corrupt Conſcience and Carnal Ends have uſually been the Original of thoſe Hereſies which have from Time to Time annoyed the Church of God; and that *Arius*, *Valentinus*, *Marcian*, *Montanus*, *Novatus* and others, by their Ambition and Impatience of Repulſe, revolted from the Truth. Thus the Diſciples ſtrove together on the Way, and it was who ſhould be greateſt: To be Great in the World is that which many Perſons ſo vehemently deſire, that to attain it they ſcruple not to diſturb their own, their Neighbours, and the common Peace. It is from Guilt, and the too great

Biſhop *Reynold's* Works. P. 949.

great Power of Sin in Brethren, *that they fall out by the Way.* *Joseph* gave this Caution to his Brethren, becauſe they had accuſed themſelves, as being verily guilty of great Barbarouſneſs and Cruelty towards him, and he was afraid that they might too ſeverely reproach one another upon that account.

2. *This falling out often proceeds from a croſs-grain'd Temper*: A little good Nature and Religion would bring the World and the Church to a ſtate of Peace; but ſome People are of ſo *ſowre* and *moroſe a Conſtitution*, that nothing that others do, pleaſes them, and ſo they fall out with them: Some are ſo touchy and crabbed, that the leaſt thing puts them into a Flame, the leaſt Moleſtation gives them an occaſion of ſtinging and troubling them: Some are ſo Peeviſh that the leaſt miſunderſtood Word or Expreſſion that they do not like, puts them all into a Heat. I generally obſerve, That *Good-natur'd People*, whether *Conformiſts* or *Nonconformiſts*, *do moſt eaſily and pleaſantly agree together*: And that thoſe that are under the Curſe

of an uneaſie rugged Temper, never do, nor will agree. I am ſure there would be a great deal of more Peace in the World, if Men would but ſtrive to reſiſt the *Vices of their own Conſtitution*; I am ſure they would be leſs Wranglers if they were more *Gentlemen*; for it is highly diſagreeable to a well-bred Man, to be always contradicting and oppoſing others; a ſweet, affable, courteous, obliging Carriage and Expreſſion, does inſenſibly draw one to a good Opinion of thoſe among whom it is obſerved; and a ſtiff inflexible Temper, is a vaſt hinderance to the Beauty and the Progreſs of Religion: There may be good People that are bad natur'd; but then, I ſay, it is their Duty to ſtrive againſt, and not to indulge their own Weakneſs. Some Men are naturally hot and fiery, and eager, and violent, and it is their Duty to cool this Heat with very ſerious and deliberate Conſideration, leſt it ruin themſelves, at laſt as it now vexes others. It is a moſt honourable thing for any Perſon to be yielding and full of Condeſcenſion towards others in all Lawful and

Neceſſary

Neceſſary Things. I ſhould reckon it a very great Miſery as could well befal a Man of Temper, of Meekneſs and Wiſdom, to be bound always to live with a moroſe crabbed Man; it would be a very ſevere and tormenting Puniſhment. Some are naturally boiſterous and ſtormy, and full of that Clamour which the Apoſtle reproves, *Eph.* 4. 31, 32. and ſuch diſturb the World, which if they could learn Silence, would quickly be at Eaſe.

3. *This falling out by the Way, among good People, proceeds from want of frequent Converſation and Acquaintance with one another.* They whet their Spirits with abundance of *uſeleſs and dry Diſputes*, and when they come affably and civilly to talk together, they find they are all of one Mind. Strangeneſs and Diſtance, and reſervedneſs and ſhyneſs, perpetuate many times the Quarrels and Contentions which an Hour or two's familiar Diſcourſe would remove. Acquaintance among Men of different Perſwaſions will by degrees cauſe them to entertain a better and more favourable Opinion

nion of each other than they had before; and indeed, as one very well obſerves, we ought to converſe with one another as Friends, and remember, that the way to Agreement of all Parties is not to bring Men to be of one Opinion, but to be of one Mind; which we may be, though of different Opinions: Not by thinking the ſame things, but by thinking well one of another; endeavouring to preſerve Charity as carefully as to preſerve Truth (*Biſhop* Patrick's *ſecond Part of a Sermon before the then Prince of* Orange, *p.* 39.) I do not ſee any Reaſon why a *Conformiſt* ſhould ſhun our Society, or we theirs; nor why we ſhould be ſtrange to one another, becauſe we have not the very ſame Sentiments in *things that are not Eſſential to Religion.*

4. *Liſtning to Backbiters is another Cauſe of falling out.* Some People have ſo *little Religion and ſo little Buſineſs*, that they can find nothing to do but to gad about to tell Stories of this or that Perſon, whom they or their Friend does not like; And if they be regarded, ſuch

Buſie-

Buſie-Bodies will occaſion abundance of Strife. It is a wiſe Man's Part to ſtiffle all their Revilings, or not to give any Credit to them, for Tale Bearers are uſually the moſt Credulous and the moſt Impertinent, and the moſt Cenſorious, and the moſt Noiſy of any People in the World; they will always commend themſelves, and always reflect on others. And it is a Sign they know not their own Hearts, when they meddle ſo much with others; I am afraid they *keep not their own Vineyard*, nor ſweep their own Houſe, they are ſo very much abroad; and the hearkening to ſuch ſilly People does oftentimes breed a laſting Miſchief. It would cauſe us to have an ill Opinion of Many that are a great deal better than they are repreſented, and to ſow Diſcord among Brethren, is one of the *ſeven things that are an Abomination to the Lord*, Prov. 6. 18. Some Men take Delight to ſet others a quarrelling together, and it is Muſick to them to behold the Flames which they have kindled. Tale-bearers are a ſort of Hawkers and Pedlers of groundleſs Reports, which they

they take in the Groſs, and afterwards Retail out in all Companies, and it ought to be the Care of every good Man to have them ſuppreſs'd, for they greatly hinder the Progreſs of Love.

5. *Another Cauſe why Men fall out is, becauſe they are very proud of their own Apprehenſions, and cannot bear to be Contradicted.* They would be humoured, and have all People to ſay juſt as they ſay, or to think as they think: *Self-will and Self conceit are the greateſt underminers of Peace and Quietneſs both in Churches and Families.* You meet with abundance of People that cannot bear to have their Wills croſt in the leaſt, or to have their Opinions examined and brought to the Teſt; they carry it ſo haughtily as if they only were Infallible, and all others were in the dark; ſome Undervalue others becauſe they have not their Parts and Learning, or becauſe they will not blindly ſubmit to their Dictates, and ſubſcribe every thing which they ſay is True: And others, though they want Learning, yet have great Confidence, and will not ſuffer any to be in the Right

but

but who uſe *their Terms*, and juſt *their way of Expreſſion:* It is better to be charitable than to be only Learned: And 'tis better to be humble than to be too well conceited of our own Abilities; *a proud Man is a very bad Neighbour*; to dwell with ſuch an one is to dwell with Storms and Tempeſts, with Waves and Rocks, for if he be Proud he is hard to pleaſe, and can never be a good Friend. Men are generally fond of the Brats of their own Brain, and are very angry if others that ſee no Cauſe for it, will not doat as much upon them as they do, *Prov.* 13. 10. the Pride of many is ſo great, that they cannot live in any quiet unleſs they be flattered, and unleſs others will acquieſce in all their Actions, & ſuffer themſelves to be trod upon. And Self conceited Men, as one ſays, talk much of right Reaſon, and mean always their own; and make their private Imagination the meaſure of general Truth; and the Diſpute between them and us, ends at laſt in three Words, which it might as well have ended in at

Sir *William Temple's* Obſ. on the *Netherlands*, p. 169.

firſt,

firſt, That they are in the Right, and we are in the Wrong.

6. *Another occaſion of falling out is from an Ignorance of Human Nature:* It is ſtrange, Men do not conſider that as there is a *variety of Souls*, there always is and will be ſome *variety of Thoughts*; ſome Men have a quicker ſight than others, and penetrate with great eaſe and pleaſure into the deepeſt receſs of Truth, whither a Man of a duller capacity will never come. It would be a very ſenſeleſs thing for one to be angry with another, that he cannot ſee ſo well nor at ſo great a diſtance as he can. All Perſons will never have the very ſame Gifts nor the ſame Degrees of Grace, and upon this account there will be different Apprehenſions, though they ought for all that to bear with one another; for whilſt they are in this World they will but *know in part*, and but little of what is ſtill further to be known. And one great Reaſon of the various Sentiments of Perſons about one and the ſame thing, is from the Contexture of their Spirits; in ſome they are very

pure

pure and lively, in others they are groſs and more terreſtrial; and according to theſe they have either a finer and more ſprightly, or a more dull and leſs active Soul, which will act whilſt it is in matter, in very many things conformable to the good or ill Humours of the Body, where it lodges during its Abſence from the ſpiritual and unſeen World. And Men frequently mingle their particular Inclinations (to which they are led by their Conſtitution, and which they greatly value) with the Matters of Religion. Thus take (as one obſerves) a Man greatly admiring natural Philoſophy, he will be apt to mingle and qualifie Religion with Philoſophical Notions. *Behmen* who was a great Chymiſt, reſolves almoſt all Religion into Chymiſtry, and frames his Conceptions of Religion ſuitable and conformable to Chymical Notions. Many great Phyſicians that have much obſerved the Conſtitution of Man's Body, have figured to themſelves Notions of the Soul conformable to their Obſervations in the Body: And ſo again, Men of Metaphyſical

ſical and Notional Brains have conformed Religion, and their Notions of it to Metaphyſicks, and indeed have made that which is, and ought to be the common Principle for the actuating of all Men, yea even of the meaneſt Capacities, to be a meer Collection of Subtilties far more abſtruſe than the moſt intricate and ſublimated Learning whatſoever. *See the L. Ch. Juſt.* Hale's *Diſc. of Rel. p.* 26. Beſides, Parents, and Examples, and Education, and Company, and Books have their ſeveral Influences upon the Thoughts of Men; and it is unreaſonable to expect *an entire Union of Thinking* among thoſe whoſe early Years have been ſeaſoned with Principles and Opinions very different from one another; and we ought to make great Allowances to one another upon this Account.

7. *Another Cauſe of Brethen's falling out by the way, is when they impoſe things upon their Brethren, that are but in their own Nature Indifferent*, as if they were abſolutely neceſſary; or will not hold Communion with others, unleſs they will agree to all the Terms which they have

have propoſed, as it would be an unreaſonable thing for a Man not to allow me to Travel with him in the ſame Road, unleſs I will wear a Garment of the ſame Colour with his own, and ſtop or go on, juſt as he would have me ſtay or go; and yet for the ſake of Peace, I may comply with him in ſeveral things which I take to be Innocent and Lawful, though I can by no means praiſe him for his enjoyning them. It is no doubt (as one ſays) a very deſirable thing to leſſen the differences of Chriſtians, and enlarge their Communion as far as ever we can; and it has never gone well with the Church of Chriſt, ſince Men have been ſo narrow ſpirited, as to mix the Controverſies of Faith with their publick Forms of Worſhip, and have made their *Liturgies*, inſtead of being Offices of Devotion to God, become Teſts and Cenſures of the Opinions of their Brethren. It is a miſerable thing when Men agree in Fundamentals, and in all thoſe common Truths that are abſolutely neceſſary to be known in

Dr. *Wake's* Sermons, p. 282.

order to Salvation, that they cannot bear with one another in leſs conſiderable things; and without doubt the beſt things are the plaineſt, and the leaſt diſputable; and unleſs we can prove our ſelves to be Infallible, we cannot claim of others a total Submiſſion to what we ſay or impoſe upon them; and unleſs by the Light of Reaſon and of Scripture, we can gently convince them that they are in the wrong way, and that we are in the right. And if we be in the right and have ſetled things very well, yet if the peace of the Church be like to be injured by their ſcrupling of ſeveral things as ſinful, in the lawfulneſs of which we are very well ſatisfied; yet it will be no Reproach to us, to make ſuch alterations and abatements in the conditions of our Communion, as may ſhew that we moſt charitably deſire to have them to worſhip God with us, and in our Aſſemblies; for nothing Human can be ſo compleat, as not to need by ſome unforeſeen Circumſtances, ſome Variation. No harm will enſue, ſo long as the things moſt *Fundamental* are agreed

agreed on both ſides; and as one obſerves, Charity to a weak Brother in things indifferent in their own nature, is then to be exerciſed when my Brother is offended therewith, or never: And if it be ſaid, it is his Duty to ſubmit to the Church, and not the Church to him, I do think that Anſwer will not ſerve in this Caſe; for ſurely though a Child owes a Duty to a Father, yet his neglect thereof, eſpecially if it be upon a Conſcientious Account, will not excuſe the neglect of a Father's duty to his Child: The Apoſtle profeſſed he would abſtain from things lawful, rather than offend his weak Brother. *See the L. Ch. Juſt.* Hale's *Diſc. of Relig. p.* 32.

8. *Another cauſe of falling out by the way, is from a littleneſs and narrowneſs of Soul*; when Perſons will have no good opinion of any, but ſuch as are of their own Way and Party; when they will cry up their own Men with exceſſive Praiſes, and run down all others with the ſame Breath. Such are like the Jews of whom we have read, that living in ſome remote Place ſurrounded with

Seas, becauſe they have no Correſpondence with others, think that *they* are all the World, and that the Race of Men is confined to ſo ſmall a number. It is a moſt uncomly thing for any Party of Chriſtians, to ſay that none can be ſaved but in their way; as if they did not know, that ſeveral Roads may all lead to the very ſame Place; and ſeveral Apprehenſions about leſs neceſſary things, not hinder their paſſage to the ſame Glory. *Let us take heed leſt we diminiſh the Kingdom of our Lord*, and make his Empire leſs extenſive than it is. He hath his People ſcattered up and down the World, and it would be a fooliſh and uncharitable thing, to ſay we alone are the *true Church*, and there is none ſo beſides our ſelves: Let us take heed of ſuch a *littleneſs of Soul*, and of ſuch an ignorance of the State and Progreſs of Chriſtianity; let us not judge nor condemn, nor think hardly of another Man, becauſe he is not of our way; but ſtop our Cenſures, till we know the Reaſons upon which he differs from us. We need not *Fall out by the Way*, becauſe

cauſe we cannot all think and ſpeak alike; it would be a rude and uncivil thing for an *Engliſhman*, ſuppoſe, to fall out with a *Frenchman* upon a Journey, becauſe his Air, his Addreſs, his Judgment, his Pronunciation, and the Tone of his Language differs from his own: A Publick and Generous Spirit, will love the Name, the Intereſt of Chriſt, and his Glory, wherever it is advanced, though by Perſons of another Perſuaſion, or in Places vaſtly diſtant from his own Country. Let us carefully diſtinguiſh between things that are really Momentous, and thoſe that are but Trifles: Let us not lay too great a ſtreſs on *the little Things* that are peculiar to this or that Party; for a great many are, as one ſays, like a Company of Boys that blow Bubbles out of a Walnut-ſhell; every one runs after his Bubble, and calls it Religion; and every one meaſures the Religion or Irreligion of another, by their agreeing and differing with them in theſe and the like Matters; and at beſt whilſt we ſcramble about the pieces of the Shell, the Kernel is either loſt,

or gotten by ſome that do not prize any of their Conteſts. And we ought to conſider (as a great Man obſerves) That Belief is no more in a Man's Power than his Stature, or his Feature; and he that tells me I muſt change my Opinion for his, becauſe 'tis the truer and the better, without other Arguments, that have to me the force of Conviction, may as well tell me, I muſt change my grey Eyes, for others like his, that are black, becauſe theſe are lovelier or more in eſteem.

Sir *William Temple's* Obſ. on the *Netherlands*, p. 168.

9. *The great Cauſe why Brethren fall out by the way, is from the Malice and Policy of the Devil:* It is delightful to God, Angels and Saints, to ſee them live together in Unity; but to the Devil it is greatly vexatious; for Peace and Love do oppoſe his Deſigns, and render that Religion which he hates, amiable and venerable in the Eyes of all. The Devil fires furious and angry People with more Flame and Heat; this Engineer blows the Coals, and encreaſes Strife and Contention; and he knows

knows that if he can make Persons once very Passionate, he thereby unfits them for all due performance of Duty, either to God or Man; they unhinge themselves, and molest others too. There are many People, whom the Devil finds he cannot ruin by gross carnal Sins, as Theft, and Whoredom, and Swearing, and Drunkenness, and Sabbath-breaking and the like; whom he endeavours to destroy by spiritual Sins, such as Envy and Censuring, and Bitterness, and Wrath, and Malice; for all these are most agreeable to his own Hellish Nature, *Eph.* 4. 26, 27. *Be ye angry and Sin not, let not the Sun go down upon your Wrath; neither give place to the Devil.* To be passionate and long angry, is to let the Devil Triumph over you, 'tis to bind your selves with Chains, and let him lead you Captive at his will: He once fell from Heaven like Lightning, and he has ever since inflamed and disturbed the World, and has a peculiar Malice against the Gospel; and his great Business is to hinder it from being a Gospel of Peace and Mercy, and so to

render it in a great measure unsuccessful by the Quarrels of those that pretend to obey its Laws: And it is observable, That (as one says) no Quarrels were raised among the Heathens about the several Gods they worshipped; for the Devil, the irreconcileable Enemy to God's Glory and Man's Happiness, was pleased with their deadly Errors, and let them adore the Host of Heaven, or of the Earth, it was alike to him, for they all diverted the Minds of Men from the sole Object of Divine Worship, the True God. The Devil makes his Slaves to Fire Towns, and Depopulate Countries, and to Destroy Churches, and Disorder Families: Let us not warm our selves at his Fire, nor in the least resemble his Cruel Nature. Let us all fight against him with one accord, remembring we serve the Prince of Peace, and *his Banners over us are Love.*

10. *An Ignorant and Misguided Zeal*: Or as the Apostle calls it, *Rom.* 10. 2. *A Zeal of God*, but not according to Knowledge; and 'tis no wonder if Persons justle against one another when they

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are Blind or in the Dark: When they call that Truth which is not so, or when they are as violently concerned for their own Opinions as if they were plainly revealed; or when they are solicitous to preserve real Truth, but go about it with too much Warmth and Heat, or make too great a Noise about it. Zeal must be tempered with a great deal of Prudence, if it be truly genuine and profitable.

The next thing is to shew, what Methods may be taken by Persons of all Persuasions, *That they may not fall out by the Way*; and the principal is,

1. *To take Care that they believe in Jesus Christ*. He is the Prince of Peace, and all that yeild themselves to be his Subjects, he brings by degrees to this amiable Frame; a Spirit of Gentleness, and Mildness is conveyed to all the Parts of the Body, from this peaceable and blessed Head. Faith in Christ gives us Union with him, and conveys a strength to us, whereby we may subdue all our Sins; among which a proneness to quarrel

rel and fall out with one another is not the moſt inconſiderable; *whoever has this Faith is immediately thereupon a Member of the true Church*, has a Right to all the Sacraments and Ordinances of the Goſpel; and if any ſhould refuſe ſuch a Believer admiſſion into this or that particular Church, they muſt do it at their own Peril: if I had ſo great an Honour as to have a particular Charge of Souls, all good Chriſtians, under what Names ſoever they go, of *Conformiſts*, or *Presbyterians*, or *Independents*, or *Anabaptiſts*, I would, upon their Deſire, their promiſing to live peaceably, moſt chearfully receive them into my Communion, and though one ſhould be for Receiving the Lord's Supper *Kneeling*, *another Standing*, *or another Sitting*, I would not think it in the leaſt contrary to Decency or Order to adminiſter it to them all in their diſtinct Poſtures; for if I thought them true Believers, how could I dare to refuſe them, merely becauſe they were not ſatisfied in this or that Geſture, which, it may be, I ſhould think moſt Proper and Convenient: *All good Chriſtians*

ſtians are of the ſame Church; and if our Bleſſed Lord will receive them all into one Heaven at laſt, Wo to them that ſhall refuſe to receive them here; for certainly that which Qualifies a Man for Heaven and Everlaſting Salvation, qualifies him for Communion with any Church on Earth whatſoever; for the Principal Enquiry of the great Day will not be of what Party we were, whether *Conformiſts* or *Nonconformiſts*, but whether we really believed in Chriſt, and took him for our Lord and King? whether we were of his Body, and renewed by his Spirit, and ſubject to his Laws? The great Rule for Peaceful Agreement among Chriſtians in their ſeveral Societies, is that, *Rom.* 15. 5, 6, 7. *Receive ye one another, as Chriſt alſo received us to the glory of God.* And Chriſt *receives us all moſt* kindly when we believe. Our common Faith in him is our higheſt Honour, & that well evidenced gives us the trueſt Right to all Church-Communion. I would earneſtly deſire People that are cenſorious and narrow-ſould, to read the 14th to the *Romans* often over, as a moſt

moſt excellent means to cool their Heats and Animoſities.

2. *That you may not fall out by the way, you muſt not give one another bad Names, nor uſe Provoking Venomous Expreſſions to one another.* How many laſting Quarrels and Contentions ariſe by ſome awkward and ſcurvy Titles that Men give to others, whom by that means they make their Adverſaries? All would be calm and quiet but for ſuch an Evil Tongue as *James* deſcribes. ch. 3. 6. *The tongue is a Fire, a world of iniquity, it defileth the whole body, and ſetteth on fire the courſe of nature, and is ſet on fire of Hell.* The Devil and an Evil Tongue go together. Bitter Speeches exaſperate and chaſe thoſe that otherwiſe would be at Eaſe; and it is a great Weakneſs when Chriſtians cannot omit Perſonal Reflections, but love to Satyrize on one another, as if they were in Jeſt, when by their ſharpen'd Animoſities the poor injur'd Church receives many Wounds. O that all our other Names were laid aſide, and only the Name of *Chriſtians* retained among us; then we might ſomewhat reſemble

reſemble the purer Ages of the Church, when their Buſineſs was to live, not to talk great Matters; and the Name *Chriſtian* (as one obſerves) did ſo charm them, that though there were various Degrees of Men among them, Eccleſiaſticks, Laymen, Virgins, Widows, Married Perſons, Confeſſors, Martyrs and Friends, yet the Name Chriſtian ſwallowed up all; and in this they triumphed beyond all other Titles in the World: Which, as he ſays, made *Attalus* in *Euſebius*, when the Governour asked him, What Countryman he was? who his Father and Mother were? what Trade, Profeſſion and Employment he was of? whether he was Rich or Poor? give no other Anſwer but this, That he was a Chriſtian. Give to your Neighbours, and to thoſe that in ſome things differ from you, the moſt kind and affable Expreſſions: It is an unſeemly thing for Chriſtians to fix ignominious Names upon one another, when one ſide will ſay, *That the other are Formaliſts*, and know

Dr. Horneck's *Letter to a Perſon of Quality*, p. 490

know little of the Power of Godliness: And when another Party will say, That all that differ from their Ceremonies do but *Cant and Whine, and make a Shew*, and that all their Profession is Hypocrisy: These are both to blame. What Mischief have we seen spread in the Minds of Men, under several new-coyn'd Names, as of *Whig and Tory*, and the like? and formerly a great deal of Trouble was occasioned by the differing Names of *Presbyterian and Independent*: But now, Thanks be to God, those Names are buried, and I hope and wish that they may never have a Resurrection, seeing we have lately given them a very decent Funeral: The Name of *United Ministers* and People, is a thousand times more Honourable: And *The Heads of Agreement* between these two fore-mentioned Persuasions, and the most eminent and learned of either side, will, I question not, for many Ages be a Credit to us; and blessed be that *Day of Peace*, in which they were concluded: Blessed be that God of Love that suggested to our *Fathers* and our *Brethren*, such

ſuch peaceable and uniting Reſolutions, which when I my ſelf ſaw concluded, I could not but think that Healing Day to be as *one of the Days of Heaven*, and as a Reſemblance of that Holy Place, wherein all Good Miniſters and People ſhall agree together; and who could forbear ſaying with *David*, Pſ. 133. 1. *Behold how good and how pleaſant it is for brethren to dwell together in unity*! And eſpecially if you would not fall out, be not always ripping up *Old Sores*, nor ſpeaking of things that may kindle Strife, and not allay it, as they did that in a more unhappy Time uſed to be always talking of 41. and of that Rebellion; not foreſeeing, That many of themſelves would upon ſome parallel Emergencies uſe the very ſame Arguments, and do ſome of the ſame things. Neither ought we to upbraid others always with the Doctrin of *Paſſive Obedience*, of which I verily believe the more Ingenuous and Learned part of the Clergy are now very much aſhamed; inasmuch as in the way that it was frequently, though moſt unwarily preſſed, it was a very ſlaviſh Doctrin.

3. *That*

3. *That you may not fall out by the Way, put the fairest Conſtruction that you poſſibly can upon the Cariage and Actions of thoſe that in ſome things differ from you: Take every thing by the beſt Handle, and do not wreſt their Words to a Purpoſe which they never intended.* Do not load them nor their Doctrins with Conſequences which they neither own nor ſee; conſider they are to ſtand or fall to their own Maſter, and not to be judged at your Bar: Oh! take care that you condemn none of thoſe in your Cenſures, whom Chriſt will own and juſtifie at the Great Day. What Peace would be in Families and Churches, and larger Societies, if Men would not ſtretch Words beyond their Natural Signification; nor conceive an abiding Diſguſt from this or that Miſunderſtood Expreſſion, with which the Speaker never deſigned to affront them, or which he never levelled at them? They entertain many things which were never ſent them, and ſuch touchy People plant Bryars in their own Spirits; they never want Vexation, nor never will. See what the Apoſtle ſays of Charity,

Charity. 1 *Cor.* 13. 4. *Charity ſuffereth long and is kind, charity envieth not, charity vaunteth not it ſelf, it is not puft up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in Iniquity, but rejoyceth in truth, beareth all things, believeth all things, enduring all things.* There are many waſpiſh and angry People, that behave themſelves as if they had never heard of ſuch a *Chapter*, or of ſuch a Grace; I deſire them to read this Deſcription often over, and alſo the firſt Epiſtle of St. *John*, that *Loving Diſciple*; as alſo to meditate on the Life of Chriſt, with what Meekneſs, with what what Lowlineſs and Affability he carried himſelf to all, unleſs that now and then he was a little ſharp towards the Superſtitious Scribes and Phariſees.

Fourthly, *Reſiſt the beginnings of Striſe and Falling out; for how great a Matter will a little Fire kindle?* Jam. 3. 5. a few miſplaced Words many times begin a Quarrel, though the Storm ought by Prudence and mutual Forgiveneſs to

be laid, as ſoon as it begins to riſe. If petty Differences among Men were but compoſed with a ſuitable and an early diligence, how many Law-ſuits, which are both tedious and very coſtly, might be with eaſe prevented? For continuance of Anger makes thoſe People that are hot, to be more hot, it chafes and fires them more and more: A Diſeaſe taken betimes admits of help or ſome mitigation, which will not yield to all the moſt prudent Methods of Phyſick, that are uſed after it is become ſtrong and obſtinate: Therefore the Wiſe Man adviſes us; *To leave off Contention before it be medled with.* It may ſeem, (as one ſays) a Contradiction to leave it off before it is medled with; but we are ſo early to retire from all Contention, that as ſoon as it appears, and before we have engaged in it, we muſt break it off; for if we are once engaged, Humour, Honour, and other peeviſh or deſigning Men will hold us to it; therefore it is beſt to break it off in time.

Fifthly,

Fifthly, *Carry it always towards those that dissent from you, in a sweet and obliging manner*: Let not their different Opinions make you Morose or Froward; be very Civil to those whose Persuasion is not the same with yours: A *Conformist* ought to do all the good Offices of Kindness that he can, for a *Nonconformist*; and the Nonconformist the like again to him: I see no Reason why we should be shy or unkind to one another, we are both *Englishmen*, and we are both of one Religion. Remember that a *Meek and Quiet Spirit is of great Price in the sight of God*, 1 Pet. 3. 4. and vers. 8. *Be ye all of one Mind, having Compassion one of another: Love as Brethren, be Pitiful, be Courteous, not rendring Evil for Evil, or Railing for Railing; but contrary-wise Blessing, knowing that ye are thereunto called, that you should inherit a Blessing.* In the Primitive times they could forbear and forgive their Enemies, much more their Brethren; and were not like the Waspish Philosophers, who, as one says,

were ready to fall foul upon one another, for every petty and inconsiderable Difference that was among them. Christians, as he says, were careful not to offend either God or Man, but to keep and maintain Peace with both; thence that excellent saying of *Ephræm Syrus*, when he came to die; *In my whole Life* (said he) *I never reproached my Lord and Master, nor suffered any foolish Talk to come out of my Lips; nor did I ever Curse or Revile any Man, or maintain the least Difference or Controversie with any Christian in all my Life.* Why may it not be among us, as Sir *William Temple* says it is in the *Netherlands*? where differences in Opinions, make none in Affections; little in Conversation, where it serves but for Entertainment and Variety: They argue without Interest or Anger, they differ without Enmity or Scorn, and they agree without Confederacy. Men live together like Citizens of the World, associated by the common tyes of Humanity,

Dr. *Cave*'s Primitive Christianity, pt. 3. ch. 3. p. 317.

manity, and the Bonds of Peace, under the Impartial Protection of indifferent Laws, with equal encouragement of all Arts and Industry, and equal freedom of Speculation and Enquiry. According to our old saying, *Soft Words and hard Arguments are the best*; and if I may judge of others by my self, harsh Expressions and a sowre Carriage, will never make one regard what another says: The Potion has too much Gall in it to be Medicinal; whereas we cannot refuse to listen to a Man, that comes to us in a mild and gentle manner. It is the Spirit of *Elias* and not the Spirit of *Jesus*, that is furious and violent. It is an Human thing to be kind to those of the same nature with our selves; but for one Professing Religion, to be furious and eager and stormy, is to let the Christian destroy the Man. Mildness is an Offspring of Heaven, the resemblance of Christ, and has a strange constraining Power with it: A calm and gentle Soul will govern and allay the disorder of the Tongue, and keep us all

quiet. The very appearances (as one obſerves) of a calm Temper have a Charm in them; but the effects of them in concurrence with other prudent Methods are almoſt irreſiſtible: And, ſays he, it is better to be overrun and ruined in the ways of Meekneſs, than to conquer all the World by Cruelty; in the one we bear the Croſs, and ſuffer for Righteouſneſs ſake, in the other we Triumph in the Garments of Antichriſt, dyed red with the Blood of thoſe, who though in Errors, yet may be good Men in the main, for ought we know.

Sixthly, *Let us always Love our Brethren, though we cannot be in all things of their Mind*: And this Love will produce all thoſe acts of Kindneſs and good Will which I have newly mentioned; in our different places of Worſhip, and in the different manner of our Prayers, there may be ſtill an Union in our Hearts. I can love many a good Man and wiſh him well with all my Soul, to whoſe particular Perſuaſion I am not ſatisfied

ſatisfied to joyn my ſelf. Let us love our Brethren for the *Common Truths*, in which they and we both agree; we have *one Faith*, though we have two Names; then let us commend all that we ſee in others, that is truly good and commendable; let us commend their Gifts and Graces, their Learning and their Holy Lives; let us pity their Faults, and praiſe them for their good Deeds; and this is the beſt way that I know of, to keep us from falling out: And if we muſt ſtrive, let us ſtrive who ſhall be moſt ſerviceable to God, and to one another.

Seventhly, *Take heed of loving needleſs Diſputations*: Of all things beware of taking pleaſure in them; or of *frivolous and curious Queſtions*, which tend to fill us with Rancour, but promote not Edification. Carnal Zeal (as one ſays) may put us on diſputing, but true Zeal will put us upon Prayer. Some Men are of ſo ſtrange a Palate, that they love Niceties and *Quelques choſe*, rather than ſolid and ſubſtantial

Food; ſome love to ſplinter the plain Truths of the Goſpel, and to wrap them up in Clouds, when, if they left them to their native plainneſs, they would be as bright as day. For my part, I had rather be a *quiet Ploughman*, than a *fiery Philoſopher*; I had rather be a Son of Peace, than the greateſt Diſputer in the World: Diſputes occaſion abundance of ferment in the Minds of thoſe, who would otherwiſe be very quiet People; and they alſo prove a Generation of Vipers: Such as love them, generally ſting one another with many baſe and mean Reflections, and which taſt more of *Billings-gate*, than of *Jeruſalem*. I thank God I have a peculiar Antipathy in my Temper to all hot and fiery Proceedings, and I had rather Preach *one Sermon of Unity* among Brethren, than Write a thouſand *Folio's of Controverſie*. We have all Reaſon to be thankful that our Age is pretty well delivered from a doting Admiration of the old School-men, that ſpun Divinity into Cobwebs, and made

made Depths and Myſteries where they found none; it would pity a Man to ſee ſuch excellent parts as many of them had, to be ſo ill imployed: But their Notions are now muſty and antiquated and dead, and I will never do any thing to revive or quicken them: For as one very well obſerves, our Fathers in the beginning of the Reformation, were greatly ſcandalized at that *School divinity*, which for a long time had filled the World, not only with Queſtions vain and frivolous, but pernicious alſo, and leading Men to Wickedneſs. What can any one think of ſuch a manner of treating the Myſteries of Religion as they uſed, and by Diſtinctions crude and ſenſleſs, if it were not that all that was very likely to raiſe an abundance of Errors, and excellently contrived for the maintaining of all ſuch, as Ignorance, Paſſion, Engagements or Intereſts would have produced? One of the Effects of that Diſorder of the Schools was the depraving of Chriſtian Morality by the Introduction

troduction of divers deſtructive Maxims, which tended only to corrupt Men's Minds and Hearts; Inſtances of which ſee at large in *Monſieur* Claude's *Hiſtorical Defence of the Reformation*, *part* 1. *p.* 28. It would be a Comfortable Sight to ſee the Funeral of all *needleſs Controverſies*. We have ſeen indeed a Book lately writ by a Learned Man, of *The End of Controverſies*; and I wiſh they were really ended, that ſo we might Learn though not to Talk ſo logically, yet to Live better. Some Errors there are indeed that muſt be oppoſed, and God leaves not his Miniſters without Gifts for that very Purpoſe. *The Miniſters of the Church of* England *have done worthily in their excellent and Learned Writings againſt Popery*; they have ſhewed their feebler Adverſaries the Papiſts, what Learning and a good Cauſe was able to produce, to their ſolid Refutation. And I may add, The Diſſenters too have done their part

Mr. Baxter.

part againſt theſe Philiſtines, though they have been by the ſeverity of ſome later Years very much diſcouraged; yet none will deny but ſuch as Dr. *Owen*, Mr. *Baxter*, Mr. *Clarkſon*, and many other Divines among us have done very conſiderable Service in their Learned Books againſt the Common Enemy.

8. *Do not attribute the Judgments of God, that may befal us all, to this or that Party:* There is no doubt but we are all guilty of many Provocations in the Sight of God. Do not ſay, this or that Evil is long of the *Conformiſts*; nor ought they to ſay this or that befals us, becauſe there are ſo many *Diſſenters:* This would be in too great Meaſure to imitate the Heathens, in the Time of the firſt Perſecutions, who if there were any pinching Famine, or any contagious Diſeaſe, that over-ran *Italy*, or if the River *Tyber* did overflow his Bounds, and cauſe abundance of Damage to the Country by that means, it was immediately the Clamour of the People, That the

the Chriſtians were the cauſe of all theſe Evils, and that the Gods were angry with them for ſuffering the Chriſtian Religion: Thus pretending by an unwarrantable Impudence, to know the certain Cauſe of God's Judgments, which are a great deep, and the laying the Blame only on one ſide, does neceſſarily make People quarrel with one another, whereas upon all ſuch Occaſions there ought to be among them a common and ſincere Humiliation.

9. *We ought to ſtudy our own Hearts more, and what Work we have to do there, and then we ſhould not ſo eaſily fall out with one another.* Alas, if we have enough to do within, with our own Thoughts, with our own Paſſions, with our own Sins, what Time ſhall we have to range abroad, and buſily to meddle and interpoſe in the Buſineſs and Opinions of other People? We ſhall have no time to cenſure when we find that we our ſelves are bad enough.

In

In order to accompliſh this, let us

Conſider I. *How many things all good Chriſtians and Proteſtants are agreed in:* We are all agreed, That God is our only Happineſs, and Chriſt our only Saviour, and the Spirit our only Sanctifier. We are all agreed, That Heaven is our Home, and Holineſs, the way thither. We are all agreed, That the Scripture is the Rule of our Faith, and that Sin, the World and the Devil are our greateſt Enemies; why ſhould we not bear with one another in things that are of a much lower nature than theſe great and weighty Matters of the Law? For (as one of our Learned Biſhops expreſſes it) The very Baſis of the *Reformed Religion* is this, That *all neceſſary Truths are not only plainly contained in the Holy Scriptures, but plainly ſet down there:* Which ſingle Truth being agreed, it is manifeſt there muſt needs

Biſh. Patrick's *Serm. before the Queen, on* Col. 3. 15. *p.* 36.

needs be an Union of Opinions among us in all things neceſſary: And as for other things which are not evident in Holy Scriptures, and therefore are not neceſſary, what ſhould hinder, but that notwithſtanding any different Opinions about them, there be among us a Unity of Affection; unto which the Holy Scriptures direct and preſs us, as the greateſt Happineſs of which this World is capable? We have all the ſame Creed, and we all ſubſcribe to the ſame *Doctrinal Articles*, except ſome ſmall Points relating to the Ceremonies. Let but the Miniſters of all ſides ſtrive, as Mr. *Dod* uſed to expreſs it, to preach Chriſt into the Hearts of their Hearers, and then they will love as his Subjects, and as Heirs of the ſame Glory, and bear with one another. How much common agreed Work have we all to do? How many ignorant People to inſtruct? How many Wounded to Heal? How many Troubled in Soul to reſolve and pacify? How many Sleepers to awaken? How many Wanderers to reduce into the

the Right Way? And is all this Work upon our Hands, and have we any Time to loſe in Quarrelling and *Falling out by the Way?*

Conſider. 2. *Whenever the moſt pleaſant and proſperous Condition of the Church ſhall be manifeſted, it will be introduced by Peace, and Union and Love will then abound.* Iſ. 11. 6. *The wolf ſhall dwell with the lamb, and the Leopard ſhall lye down with the kid, and the calf and the young lion, and the fatling together, and a little Child ſhall lead them,* &c. v. 9. *They ſhall not hurt nor deſtroy in all my holy Mountain; for the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea.* Ezek. 28. 24. *There ſhall be no more a pricking brier unto the houſe of Iſrael, nor any grieving thorn of all that are round about them, that deſpiſed them, and they ſhall know that I am the Lord God.* Zech. 14. 9. *The Lord ſhall be King over all the earth, in that day ſhall there be one Lord, and his name One.* A glorious Light

Light ſhall ſhine from Heaven, and ſhall ſhew to all good People the Right and the Comely Way of Peace; the Spirit of the Lord ſhall reconcile thoſe Brethren that are now ſomewhat ſtrange to one another; then the Luſtre of Chriſtianity, which is now obſcured with our Contentions, ſhall appear in all its Brightneſs and all that look upon the Church then, ſhall diſcern it to be full of Glory: It ſhall no more appear in Garments died in Blood, mangled and torn by open Enemies and falſe Friends, but in Garment of Praiſe, and then be very Beautiful without, as well as ſhe is now within. Then *Zion ſhall be a praiſe throughout the earth.* Then ſhall the golden Age of Peace return again, then ſhall the *New Jeruſalem* deſcend from Heaven; nay then Heaven it ſelf ſhall come down to this Earth, and our now deformed World ſhall then have an Amiable and comely Face; *Then the Tabernacle of God ſhall be with men, and he will dwell* with

with them. And my Friends, do we hear of ſuch pleaſant Things, and ſuch glorious Times, and do we not all wiſh to ſee theſe joyful days begin to dawn? Do we wiſh, and ſhall we not endeavour by our Prayers, and by our Love, to make this bleſſed and comfortable Time to haſten on apace? Surely 'tis Motive enough to ſay, it will be then a *Time of Love.* Come then let us lay aſide all Backbiting and Reproaches, and Heats and Quarrels, with one another; come my Friends, my Brethren, and my Fellow-Travellers, God is willing to forgive us all our former Sins and Provocations, let us I beſeech you forgive one another: Let there not be one in this Aſſembly, that harbours a rancorous revengeful Thought againſt any Perſon whatſoever: Let us not *Fall out by the Way*, for we hope to dwell in Peace at our Journeys end, we hope all to come to the ſame Heaven; let us rejoyce in each other's Wel-

fare; let us relieve each other's Wants, and in fine, let us unite our Hearts, our Praiſes and our Thoughts, to God our Maker, who is the God of Peace; and as our Apoſtle ſays, 2 *Theſ.* 3. 16. *The Lord of Peace himſelf give you Peace always by all Means.*

Conſid. 3. Not falling out by the way will increaſe the number of good People: Union among Brethren is in *Pſal.* 133. 3. ſaid to be *as the Dew of Hermon, and as the Dew that deſcended upon the Mountain of Zion*, i. e. as one very well Paraphraſes upon it, without Dew neither *Hermon* nor *Zion* would be any other than very barren Places; ſo without Concord, our Life would be very miſerable. The dew falling from Heaven, covered thoſe places with Herbs and Plants and Fruits; Brotherly love makes the Church to flouriſh in Zeal and Patience and Diligence and Fervour; and it is a very great encourage-

couragement to New Converts, when they can ſay *of the* old ones, Behold, *How theſe good People love one another*! There is nothing in all the World has ſo great a Magnetiſm and ſuch an attractive Vertue as Love; 'tis the moſt mild and gentle of all the Paſſions, and ſo conſequently the moſt powerful and perſuaſive: What a Sweetneſs and a Pleaſure is there in a Family, where the ſeveral Members of it treat one another, with a cordial and ſincere Affection? How ambitious is every one to be acquainted with ſuch a Loving Company? But at what a diſtance will others keep from a Society where there is no Agreement, but an everlaſting Fighting and Scolding with one another? To live in Unity and Peace, would bring again that happy Temper, which was common every where, when *Acts* 4: 32. *The Multitude of them that believed, were of one Heart and one Soul*, when they called one another

Brethren and lived as ſuch, and were full of Condecenſion, and Charity, and good Works; for then, as ſome obſerve, Religion had mortified in the Rich and Noble all Punctilo's of honour and ſtate, and made them remember that in Chriſt they were all equal. She in whoſe Veins the nobleſt Blood did run, would ſay of her poor diſtreſſed Neighbour, ſhe is my Siſter, my Fellow-member, one that hath part in my dear Redeemer; if ſhe be Ancient, ſhe is my Mother, ſaid ſhe; if Younger, ſhe is my Daughter: Nor were theſe Expreſſions, Names of courſe only, but they were Written in their Hearts, and their Lips ſpoke what their Minds believed, and theſe Words were at once pronounced and thought. If, as he ſays, one Family had any thing to do more than ordinary, the Neighbouring Family would help them: If one was to Faſt,

Dr. *Horneck's* Letter conc. the Primitive Chriſt. p. 498

Id. p. 520.

Faſt, his Neighbour Faſted with him; if one Wept, his Neighbour did Weep with him; if one Mourned, his Neighbour Mourned with him, as if both had committed the ſame Sin; they had their Joys and Sorrows common, and they might be ſaid to be all in one, and one in all. In theſe loving and amiable Times, by theſe gentle and kind Methods, many thouſands were added to the Church: Whereas, for Brethren to fall out, is very ſcandalous and diſgraceful; it makes the Religion they profeſs, look very meanly in the eyes of Strangers. When they ſee that it does not reconcile their Minds to one another, they have not Judgment nor Patience enough to examin its abſtruſer Myſteries, but what effects it produces they do moſt narrowly obſerve; and if it avail not ſo far as to make Men peaceable, they conclude it does them no good at all. 'Tis a thing more eſpecially ſcandalous to the People, when they ſee

those Ministers disagree, and those Lights dash against one another, which should yield a pleasant, an united, and a Common Light; therefore Christ prayed to his Father, *Joh.* 17. 23. *Let them be made perfect in one, that the World may know that thou hast sent me.*

Consid. 4. *Not to falll out by the Way would be a great joy to your Ministers*; they would study their Sermons and Preach them with more Comfort, if they had always to deal with a Peaceable and a Loving People; nay, they would have more Time wherein to study; for several Hours unavoidably go away in striving to Compose Differences, when their Hearers are so foolish as to quarrel with one another; and then they are a great Interruption and Grief to them in their most serious Retirement, and many Times their

their Bitterneſs and Wrath ſend them ſooner to the Grave.

Conſid. 5. *Falling out by the Way, and bitter Contentions amongſt thoſe that ſhould Love as Brethren, may ſtir up the Wrath of God againſt them all.* It is no Wonder if a Father, after long Patience, be at laſt provoked to turn all his Children out of Doors, when they cannot be quiet, nor agree together: So it was heretofore, when there was in the Church great Siding one againſt another, Paſtor againſt Paſtor, and People againſt People, ſome ingaged in this Faction, ſome in that, till, as one obſerves, the *Brethren of the Camp* brought in *Dioclefian's* Perſecution, which devoured them all: And it has often been obſerved, by Learned Men, That when God had bleſſed his Church with Peace and Protection, and after a long tryal, during three Ages and ten Perſecutions, a nurſing Father

ther was raiſed up: Then aroſe thoſe Conteſts about ſeveral Speculative and Myſtical Points, which made the Churches of *Africa* very deſolate; and what wonderful Miſeries were occaſioned by the too warm and eager Contentions of the *Greek* and *Latin* Church? This falling out has turned the moſt pleaſant and fruitful Countries into a Wilderneſs, and the moſt beautiful Churches into Duſt and Aſhes.

Conſid. 6. *'Tis one of the Great Deſigns of the Goſpel of our Saviour, to promote Peace among all his Followers.* Nothing does he more urge than that they ſhould Love one another; and as he had loved them with the moſt conſtant and ſincere Affection: And for this he prayed, *Joh.* 17. 21. *That they all may be one, as thou Father art in me and I in in thee, that they all ſo may be one in us.* His firſt Appearance was wellcom'd by the Heavenly

Heavenly Hoſt with Songs of Love, ſaying, *Glory to God in the higheſt; peace upon earth, and good Will to Men.* And to be full of Love is to be *Angelical*; it is a Reſemblance of their kind and Loving Nature: And which is more honourable, it is the very Image of the Son of God, who is the expreſs Image of his Father: And *God* we know *is Love.* The Goſpel does frequently urge us to live in Peace and Quietneſs, and conveys to us that Spirit which is to mortifie our bitter and unruly Paſſions: And the *Jeruſalem* where our Lord does intend at laſt to bleſs all his Servants, is the City of Peace; and his Sacraments are deſigned to bind us more to himſelf, and to one another in the trueſt Bonds of Love. We have one Baptiſm, and are all nouriſhed with the ſame Bread from Heaven; he entertains all at the ſame Table, that we may lay aſide all our little Quarrels,

rels, when we ſee him ſhedding his deareſt Blood to appeaſe his Father's Wrath, and to teſtifie how he loved us all.

Conſid. 7. *You ought not to fall out by the Way, for you will very ſhortly be at your Journey's End.* This is the Motive of our Apoſtle, *Let your moderation be known unto all Men, the Lord is at hand*, Phil. 4. 5. The Lord is at hand, who is to judge you and them; The Lord is at hand that will bleſs you for ever, if you are peaceable, and meek, and lowly; but he will condemn you if he find that by Wrath, and Striſe, and Contention you are altogether diſagreeable to his Holy Example. Oh let not the Great Judge find you quarrelling with one another, when he comes, but labour *to be found of him in Peace.* Surely the Brethren of *Joſeph* might keep from *falling out by the Way*, when it was but a little Diſtance between

between *Egypt* and *Canaan*: It would have been a very unpleaſant thing to their good Father, to have ſeen them coming Home in ſo bad a Temper. Oh my Friends, let us heartily love one another; let us do all we can for one another: It is but a little Seaſon that we are to be together; a little while hence, we that are in this Congregation ſhall be in the Congregation of the Dead, and *our Places*, and our Friends *know us no more*. Oh let us not be Clamorous now againſt one another, ſeeing we ſhall ſhortly be in the ſilent Grave: Surely we that have ſo ſhort and ſo vain a Life, and may ſo ſoon be dead, ſhould ſpend our Time to better Purpoſe than to quarrel or fall out; People that are to die together do uſually embrace one another with all the Marks of a tender Affection, juſt before they die. Let us labour to die in Charity with all the World, for Death will come upon us all, and

and we must rest together in the Grave; there will be no Warmth, no Fire in our Common Dust, there will be no Fighting or Scolding in the Grave; there lye the Heads, now Cool enough, that were once full of Heat, and many a Vexatious and Uneasie Thought, and who once disturbed both themselves and others with needless Disputations, and Strife, and Quarrels. Oh let us be as Loving Travellers, that are all going to the same Blessed Home, and let us help one another in the Way thither, seeing it is but for a little while, and we know we have but a little way to go, and when we are at our Journey's End, our Heavenly Father will most kindly entertain us all.

I shall only say two or three things relating to the particular Occasion, and so conclude.

First,

First, *To the Relations of our Deceased Friend.*

Secondly, *To the Young Men that were his Acquaintance. And*

Thirdly, *To those who are usually Hearers in this Place.*

First. You that are *his Relations* have lost a kind Relation and a good Friend; you that heard him discourse, and saw him with Delight, shall not see him again till *the Heavens be no more.* You have laid him in the Grave, and there his poor Body does now consume away: But let his Death, and the Death of your other Friends teach you to prepare to Dye; as you now Mourn for him, so will others Mourn for you, when a few Days and Nights are gone. Oh make you sure of a better World, for this is altogether Vanity: Breath after Eternal Life, for this that you now

now have, does very quickly paſs away. And let me beſeech you earneſtly to long for that Day, when you and your Holy Friends ſhall meet in Health together, and never part again; when you ſhall ſee thoſe that you beheld here pale and wan with Sickneſs, to ſhine like the Sun in Glory; when you ſhall ſee thoſe Breaſts, from whence there came ſo many Sighs and Groans in their painful dying Agonies, to be full of Love and Praiſe: You ſhall never hear their Tongues faulter with a Diſeaſe, nor their Breath ſtop, nor ſee their Countenances change, they ſhall never complain nor die again; they ſhall be with you, and you with them; and all of you with the ſame God and the ſame Jeſus, and ſhall never quit or be ſeparated from one another. Oh bleſſed State! Oh ſweet and comfortable Priviledge of all true Believers! What is all that ſhines in this World to the leaſt Beam of this Approaching Glory? You have

have loſt a dear Relation, and one whom, if our Prayers could have prevailed, we would have kept longer with us. I beſeech you, ſee that you have an Intereſt in a God, whom you may never loſe. You that attended him and viſited him in his Sickneſs, have beheld his Patience, and ſeen his Reſignation. In the many Times that I viſited him, I never heard him in the leaſt *murmur* at the Hand of God, though it preſſed him very ſore; he never in the leaſt opened his mouth to complain that his Diſeaſe was ſo tedious and ſo very long; imitate you his Patience when you come to the like Trials, and ſhew your Submiſſion to the Will of God, who has now taken your Dear Friend away. Some of us that were near him in his dying Agonies, heard him praying earneſtly to God through Jeſus Chriſt, and expreſſing his Truſt in his Righteouſneſs alone, and hoping only for Acceptance in and through this Great Mediator; and indeed let

Men

Men in Health and at a great diſtance as they think from Death, talk what they will of the great Power of their own Will, or of the exactneſs and multitude of their own Works, yet the approach of Judgment will ſtrangely change their Apprehenſions, and let them know, that the Mercy of God in Chriſt is the beſt Plea when they are to die. Some of you were Sick at the ſame time, and the Phyſicians had no hope of your Recovery, but God has been your Healer: God has turned your Glaſs when his is run out; and whilſt you are in Time, he is in Eternity: God has renewed your Life, and taken his away; his Lamp is gone out, and yours is recruited with freſh Oyl again. Let the Mercy and Goodneſs and Deliverance of ſo kind a Phyſician, draw you nearer to himſelf; and whilſt you ſee our departed Friend and your Son no more in your Habitation, beg of God to dwell with you *there*; he is better than

than a *thouſand Sons and Daughters*, his Preſence and his Favour is a part of Heaven. God may have ſpared you with this deſign, that you may more glorifie him by a patient acquieſcence in his Will, and I do not queſtion but you do. Let me further entreat you his Relations to continue to live in Love, for your Friend has left you all this *Legacy*. And if at any time by any occaſion whatſoever you are tempted to Paſſion, remember your dead Friend as if you heard him ſay, *Fall not ought by the way*: Theſe were the Words left in a ſolemn manner by a *dying Man*, and I hope you and we all ſhall the more regard them upon that Account: Excellent Advice he has given us, God give us the Grace to take it. It is neceſſary to be conſidered by many People in the World, That, to their own Reproach, never Quarrel more than about the *Laſt Will and Teſtament* of a Departed Friend, and make

that an Occaſion of long and troubleſome Suits at Law, which was deſigned to put an End to all Controverſies and Debates: But there is not the leaſt Cauſe to fear any thing of this from any of you, you have not ſo learned Chriſt: Go on in your peaceable Carriage and Behaviour, and the *God of Peace* ſhall be with you, and he himſelf will ſupply this and all your other Wants.

Secondly, *To thoſe Young Men that were the Acquaintance of the Deceaſed Mr.* Dunwell. Oh what Cauſe have you to admire the Patience and Goodneſs of God, that when ſo many are ſnatch'd away, that you have known, he ſtill ſuffers you to Live, when many that were both Healthful and Stronger, and Younger than you but a while agoe, are at their Journey's End, and you are ſtill Travelling in the Way: You have yet Opportunities

ties and days of Grace wherein to work out your Salvation, and to prepare for another World; and let me desire you that are as yet in your Flourishing and Greenest Youth not to *put afar off the Evil Day*; do not grieve the Spirit of God; do not misimprove your Sabaths, nor lose your Opportunities, for you may be near, very near to your latter end; in a Week or a Fortnight, or a Months time, you may be also in your Eternity: It is yet Morning with you, and as yet 'tis a clear Day, but Storms will overtake you, and for ought you know your *Sun may go down at Noon*: Oh! learn to be Wise in the Time of Health, for Sickness is not the most proper Season wherein to do any thing for your Souls; your uneasiness, your disorder and your pains will then be so great, that you'll find your Selves unable to do any thing that requires much Thought and Care; those of us

that have been Sick, can tell you this by *our own ſaid Experience*, an thoſe that are now Sick will Confirm to you the very ſame thing: Think you hear this your Departed Friend ſaying to you, Oh! do not preſume upon having a very long Life, for you ſee God has cut me off in the midſt of my Days: "Oh! never think that you can "too ſoon be Religious, or that "you can do too much for God, "for he is worthy to be Served: "Whileſt you mind the World, "Oh! take heed that you do not "forget Heaven and Eternal Glo- "ry: Remember that your Time "haſtens on apace; Oh! Remem- "ber that Sickneſs will come to "you as it came to me; reſtleſs "Nights and weary Days will be "your Lot, as they were mine a "while ago: Death will ſoon "knock at your Door, as he knockt "at mine, and painful Agonies will "go before him, and none but

"thoſe

" thoſe that have felt them know " what are the Pangs of Death. O my Friends! Do you know *what it is to Die*? Do ye know what it is to appear before the Tribunal of an Omniſcient and Infinitely Holy God, and will you not make ready for it? Oh! repent of all your Follies, Pray in Secret, Examin any Try your ſelves, and put your Souls in Order that it may be well with you for ever-more. I beg of you that are Young to conſider the *Example* and the *Practice* of our *Deceaſed Friend*; he was not of their Temper that ſpend all their Mony on their Cloaths, or in Games and Taverns, and needleſs and unprofitable Recreations, but gave ſome part of what he had to *Encourage and Promote the Goſpel*; he was (which I put upon him as a peculiar Mark of Honour) *a great Friend to young Miniſters*; he knew, tho many others never conſidered it, that the young Men came to

appear in the World with great Diſcouragements, and after having undergone many great and ſharp Neceſſities, and he always was ready to aſſiſt them what he could, and I queſtion not but therein he performed an acceptable Service unto *God*. When we had a Lecture in *Exchange-Ally* he was forward to help us all he could there, and the continuance of many Years and very rugged and ſevere Times never changed his Temper, but as he was then, ſo he continued to be our Friend to *his Dying day*. He gave us more than a *Cup of cold Water*, and I hope he has now a *Prophet's Reward*: And are there none of you that might ſave a great deal of Mony from needleſs Expences, from Luxury and Riot and Recreation, to encourage *the Miniſters of the Goſpel?* And I think I might ſay to thoſe *Young-men that are our conſtant Hearers*, that I hope it would be no diſhonour to them here

hereafter, to be called Encouragers *of the Lecture at* Crosby-Square; and I would not ſpeak only to the Young, but to the Aged and the Rich; it would more Honour your Memory, and make your Slumbers in the Grave more quiet, if you made *your own Hands Executors*, and gave yearly ſuch a part of your Eſtate to the *Maintenance of poor Young Scholars and Miniſters*: You do not know but by that means, you might promote the Converſion of many Souls, which would be *your Joy in the day of the Lord*: As for you that are *Aged*, bleſs God that you have ſo long a Day, and ſee that your Sins be not more than thoſe of others that have a ſhorter date. Here is a Young Man dead in the middle of his Days, and ſo have you ſeen many others die; Oh! take heed that you be not old in Sin, take heed that all your work be done, for your Clock begins to point to the concluding Twelve;

your Glaſs has remaining in it but a very little Sand; your Sun is going down, the Shadows of the Evening are ſtretched out upon the Mountains, and in a few Moments it will be Night with you, when you cannot Work: Take heed that when the Grave opens to receive you, your Sins do not lye down with you in the Duſt. To *all of you that are here*, let this Warning be of Uſe: Our Friend a few Weeks ago, was a *conſtant Attender in this Congregation*, and now he is at his long Home: He uſed to ſit with Reverence and Serioufneſs in this Place, but now he will never ſee us, nor we him, till the great Day. He that filled a Seat here, does now fill a Grave; a Coffin holds him there, whom nothing could detain from Religious Aſſemblies while he was alive: But we hope that he is gone to a better, a more enlightned, a more loving, and a more pure Aſſembly, even the *Aſſembly of the Firſt-*

First-born, and the Spirits of juſt Men made perfect. His Relations have loſt a loving Relation, his Friends a kind Acquaintance, his Servants a good Maſter, and we a liberal Benefactor; and we may juſtly cry and ſay, O Death thou doſt indeed make great ſpoil and havock in the World; thou doſt viſit every Family and every Perſon at one time or other; thou art ſo cruel that thou ſpareſt neither Young nor Old, neither the Uſeleſs nor the Serviceable, neither the Profitable nor Unprofitable Servant: Our Sin has indeed given thee all thy Power, and made thee look with a formidable Aſpect to Fleſh and Blood; but becauſe thou art ſo formidable, we turn our Eyes from thee, and look with more pleaſure upon that Bleſſed Redeemer, that has diſarmed thee of all thy hurtful Power, and that will give us Life when thou haſt exerciſed all thy Rage, and done the very

worſt

worſt; he dyed that that ſuch as believe might never die. We cannot but ſomewhat fear thee, O Death, as thou doſt diſſolve our preſent Frame; but we bid thee welcome, as thou art the Meſſenger of the Lord of Glory to convey us thither.

To Conclude, It is like that we who are in this Aſſembly upon this occaſion, ſhall never meet again; Oh that We and all our Acquaintance might meet in Heaven above! And let us be ſure not to *Fall out in our Way* thither: Let us while we live in a changeable and fading World, prepare for one that will never fade: Let us not be amazed at the Grave, it now ſwallows us up and our Friends; but it ſhall not keep us very long, for our Lord will ſhortly come and make our Duſt to live again, and make thoſe Bodies that were weakned, by Sickneſs and deſtroyed by Death

Death, to be like his own glorious Body; and what we now believe, we ſhall then ſee and know to be true: In the mean while let us make Conſcience of Meditating at the leaſt once a day, upon that Comfortable and Reviving Place of our Apoſtle, 1 *Theſ.* 4. 14. and ſo to the end, *For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him. For this we ſay unto you by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf, ſhall deſcend from Heaven with a ſhout, with the Voice of the Archangel, and with the Trump of God; and the dead in Chriſt ſhall riſe firſt: Then we which are alive, and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air; and ſo ſhall we be ever be with the Lord. Wherefore Comfort one another with theſe*

these Words. I conclude this Subject with the Prayer of the same Apostle, 2 *Thes.* 3. 16. *Now the Lord of Peace himself, give you Peace always by all Means.* The *Lord be with you all.*

THE END.

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